A SERMON PREACHED

at Pauls *Croſſe* the third of March 1610.

By *Theophilus Higgons.*

In teſtimonie of his heartie reunion with *the Church of England, and humble ſub-*miſſion thereunto.

Publiſhed by Command.

MICAH 7.8.

Reioice not againſt me, O mine enemie: though I fall, I ſhall riſe againe; when I ſhall ſit in darkeneſſe, the Lord ſhall be a light vnto me.

AT LONDON
Imprinted by FELIX KYNGSTON, for *William Aſpley.* 1611.

441,972

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A SERMON PREACHED AT PAVLS Crosse, the third of March. 1610.

EPHES. 2. verſ. 4. 5. 6. 7.

4 *But God, who is rich in mercie, through his great loue, wherewith he loued vs,*

5 *Euen when we were dead by ſinnes, hath quickened vs together in Chriſt, by whoſe grace you are ſaued,*

6 *And hath raiſed vs vp together, and made vs ſit together in the heauenly places, in Chriſt Ieſus,*

7 *That he might ſhew, in the ages to come, the exceeding riches of his grace, through his kindneſſe towards vs in Chriſt Ieſus.*

THere is a fourefold condition, or eſtate of Man. The firſt, of *Innocencie*: the ſecond, of *Sinne*: the third, of *Grace*: the fourth, of *Glorie*. The firſt, by creation from God: the ſecond, by propagation from our Parents: the third, by regeneration from the Spirit: the fourth, by reall poſſeſſion of Heauen.

Now as the ſubſtance of my text leadeth me to intreate, peculiarly, of the third condition or eſtate (which is the ſtate of *Grace*) ſo the very firſt word, and entrance thereof [BVT: a diſcretiue particle] directeth me vnto a conſideration of

our second estate; to wit, the state of *Sinne*: which the Apostle describeth in this manner.

1. *And you hath he quickened, that were dead in trespasses, and sinnes,*

2. *Wherein, in times past, you walked according to the course of this world, and after the prince, that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience:*

3. *Among whom we also had our conuersation in times past in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were, by nature, the children of wrath, as well as others.* It followeth, now, in my text; *But God, who is rich in mercie, &c.*

This is the connexion, and dependencie of these words. Before there was the state of *Sinne*, here is the state of *Grace*, the one opposed vnto the other; whereby ỹ deformity of the first, & dignitie of the second, doth more spectably appeare.

1 For in the former, we learne what we were by nature (corrupted, not created nature) in the other we learne what we

2 are by grace. In the former we behold our owne misery: in

3 the second we contemplate the mercy of God. In the former we see our captiuity; in the second our deliuerance. In the

4 former we see our death in sinne: in the second, our deliuerance by Christ. Therefore saith our Apostle; *Where sinne abounded, there grace abounded much more: that as sinne had raigned vnto death, so might grace also raigne, by righteousnes, vnto eternal life; through Iesus Christ our Lord:* Rom. 5.20.21.

Thus the state of *Sinne*, in time and order, is before the state of *Grace*; as the euening was before the morning (Gen. 1.5.) and the darknesse before the light. *You were once darknesse; but now you are light in the Lord.* Ephes. 5.8.

For some liued without the Law; as *Gentiles*: some vnder the Law; as *Iewes*: now both are vnder grace. But it is one thing to be *in* grace, another thing to be *vnder* grace. Many liue now *vnder* grace, but not *in* it: many liued heretofore *in* grace, but not *vnder* it. For (properly) to liue *in* grace, is opposed vnto the state of sinne: to liue *vnder* grace, is opposed vnto the state of the Law. The first is the state of

persons,

perſons, who haue grace dwelling in them: the ſecond is the ſtate of *time*, wherein grace is offered vnto all.

Both are ioyned here together in my Text. The ſtate of *time*; we are vnder grace: the ſtate of *perſons*; we are in grace, ſo that we are deliuered from the power of the law, and of ſinne; from the condemnation of the firſt, and from the dominion of the ſecond. *Sinne* preuaileth not to dominion: why? we are in grace. The *Law* preuaileth not to condemnation: why? we are vnder grace. And this is the ſcope of my Text.

Wherein there is ſuch amplitude, and variety of matter, that plenty it ſelfe hath made me poore, it being hard to ſay, where and whence I ſhould take the beginning of my diſcourſe: as alſo it is hard to ſay, where I may conclude the ſame. But ſince the time hath power ouer my thoughts (at the leaſt ouer my words) and boundeth them within the limits of an houre, or two; I cannot ſpeake all of a little in my Text, as I would: therefore I will ſpeak a little of al therein, as I may; obſeruing fiue general circumſtances, as they preſent themſelues in order vnto your view.

The firſt is, the Author of our ſaluation; God: or God in Chriſt. For *God was in Chriſt, reconciling the world vnto himſelfe.* 2. Cor. 5. 19. 1

The ſecond is, the cauſes, which moued God vnto this excellent work: and they are three. Firſt, *Mercy*: v. 4. not bare mercy, but with an addition, *rich* in mercy. Secondly, *Loue*: and that not a naked loue, but with an addition, *great* loue. Thirdly, *Grace*: v. 5. not ſimply grace alſo, but with an addition, *exceeding riches* of his grace. v. 7. And here, with this motiue, or cauſe, I will ioyne the effect alſo: *by grace you are ſaued.* 2

The third is, the perſons, or ſubiect, vpon which the benefits are conferred, *Vs*. Wherein you may obſerue; Firſt, the extenſion of the ſubiect: to wit, *Iewes*, and *Gentiles*, both included therein. Secondly, the condition; *dead in ſinne.* 3

The fourth is, the benefits beſtowed vpon vs; and they are three. Firſt, viuification of the ſpirit: *He hath quickened* 4

vs together in Christ. v.5. Secondly, Resurrection of soule and body; *He hath raised vs vp together*: v.6. Thirdly, Session of both in heauen: *He hath made vs sit together in the heauenly places, in Christ Iesus.*

5 The Fifth, and last is, the end, and finall cause of all this happinesse toward vs, and indulgence from God: *That he might shew, in the ages to come, the exceeding riches of his grace, through his kindnesse towards vs, in Christ Iesus.*

First of the Author.

THe Author of our saluatiō is he, that is the author of our creation; GOD. *Non est qui reficiat, nisi qui fecit*, saith S. *Bernard*: None can make vs good of euill, but he that made vs something of nothing. It is he that, in my Creation, *dedit me mihi*, gaue me vnto my selfe, by creating me after his owne image. It is he that, in my Redemption, *dedit se mihi*, gaue himselfe vnto me, by redeeming me with his owne blood.

But you must vnderstand, that this sacred name of GOD is taken sometimes *essentially*, sometimes *personally*: and this is necessarie to bee knowne in the explication of my text. *Essentially*, it includeth the three persons, subsisting in one vndiuided nature; as Gen. 1.1. *In the beginning* GOD *created the heauen, and the earth.* Therefore the originall hath it thus; ברא אלהים: *creauit Dij*: the Gods created. The noune is plurall, the verbe singular; to shew a trinitie of persons in the vnitie of essence.

Sometimes this sacred name is taken *personally*; importing one person of the diuine nature; as Ioh. 1.1. *In the beginning was the word, and the word was with* GOD: That is, the Sonne was with the Father. *With* him, because *from* him. With him [*Deus apud Deum*] by eternall coexistency: from him [*Deus de Deo*] by personall procession. In which respect, precisely, the Father is not with the Sonne; the Father, and the Sonne are not with the holy Ghost; but the Sonne is with the Father,

ther, and the holie Ghoſt is with them both.

For as God is the *God of order* in all his creatures, and externall workes; ſo he is a God of order in himſelfe alſo, and in his internall workes. There is a prioritie of order in the Father before the Sonne, and in them both before the holie Ghoſt. So that the Father, being the fountaine of the other, hath a prerogatiue of order in his perſon, and conſequently a prerogatiue of order alſo, in this glorious name of GOD.

And thus it is in my Text: GOD, *who is rich in mercie*; that is, the Father. For though it be true in faith, that euery perſon is equally mercifull, louing, and gratious; yet, in this place, it is proper to ſay, that God the Father is rich in mercie, and great in loue, and exceeding in grace. For here is a neceſſarie relation of one perſon to the other: *God quickened vs in Chriſt*; that is, the Father in the Sonne.

Now to the matter it ſelfe. It is *God* that quickeneth vs, raiſeth vs, &c. not *Angels*, not *Man*, not his owne *Works*, not his owne *Will*. Not *Angels*; they are *miniſtring ſpirits*, Heb. 1.14. not quickening, not raiſing ſpirits. *Suggerunt bonum, non ingerunt; hortantur ad bonum, non bonum creant*, ſaith S. *Bernard*: They may exhort vs vnto good, by their ſuggeſtion, they cannot powre it into vs, by infuſion; they may perſwade it, they cannot create it in vs. Not *Man* himſelf; for the wandring ſheepe ſought not the ſhepheard, but the carefull ſhepheard ſought out the ſheepe, Matth. 18.12 Not the *Workes* of man: for can a dead tree bring foorth liuing fruite? or an euill tree good fruite? Matth. 7.18. Finally, not the *Will* of man: for wee did not preuent God in deſire, but it is *he, that worketh in vs both the will, and the deed, of his owne pleaſure*, Phil. 2.13. For though in actions naturall, and ciuill, man hath a libertie of will, yet in actions ſpirituall, and ſupernaturall, his will is dead, vntill it be reuiued by GOD.

Thus, all other meanes excluded, God is the only Agent in this great, and glorious worke. *Saluation is of the Lord*, Ionah 2.9. Therefore ſaith God vnto his people; *I, euen I, am he, that putteth away thine iniquities, for my owne ſake, and*

will

will not remember thy sinnes; Esay.43.25. *I*, with an ingemination, *euen I*; excluding all other meanes: *for mine owne sake*; excluding all other motiues.

And this point is excellently inforced by *Moses*, speaking thus vnto the children of Israel, lest they should attribute that vnto themselues, which was due vnto God alone; *The Lord thy God hath chosen thee to be a pretious people vnto himselfe, aboue all people, that are vpon the earth. The Lord did not set his loue vpon you, nor chuse you, because you were more in number thē any people: for you were the fewest of all people. But because he loued you, and because he would keepe the oath which he had sworne vnto your fathers:* Deut.7.6,7,8. No merit in them, but grace in him: that so they might truly say; *Not vnto vs, not vnto vs, but vnto thy name giue the glorie*; Psalme 115.1.

Now if the Iewes could plead nothing, but the loue of God, for this peculiar fauour; what can the Gentiles plead for themselues also, but the same loue of the same God? Therefore saith our Apostle; *God, who is rich in mercie*, &c. *he hath quickened vs*, &c. So that, now, we are come from the *Authour*, which is GOD, vnto the *Motiues*, which are, Mercie, Loue, and Grace in him.

Secondly of the Motiues.

IN these also there is an order, as well in the attributes of God, as formerly in his name. Here is *Mercie* relieuing vs, and caused by his *Loue*. Here is loue embracing vs, and caused by his *Grace*. Here is grace sauing vs, and caused by his *Goodnesse*. For some learned Diuines obserue, that these foure properties, *Mercie*, *Loue*, *Grace*, and *Goodnesse*, as they are very like in their effect towards vs, so they are all one in God, but yet with a difference of order. *Goodnesse* is the cause of all the rest, but immediatly of *Grace*; Grace is the cause of the other, but immediatly of *Loue*; Loue is immediatly the cause of mercie. So, in God, his *Goodnesse* is a cause

cauſe only, and his *Mercie* an effect only: the other are cauſes, and effects too. And this is a golden chaine: the firſt linck whereof is Goodneſſe in God: the laſt is Mercie, which reacheth vnto vs.

Firſt, then, of *Mercie*, as it is here firſt placed in my Text. 1
GOD who is *rich in mercie.*

That there is *mercie* in God, it ſheweth the compaſſion of his nature; that hee is *rich* in mercie, it ſheweth the abundance thereof. In both we haue a ſingular comfort. For be it, that he hath *mercie*, that is a comfort: but our comfort is greater, becauſe *diues eſt*, he is *rich* in mercie; for *with him there is plentifull redemption:* Pſal. 130.7. Or be it, that he is *rich*, it ſheweth an abundance, and ſufficiencie in himſelfe. But where is our comfort? euen this: *Diues eſt in miſericordia*; he is rich in *mercie*; the ſweeteſt proprietie of his diuine nature. So then: He is not ſimply *rich*, but in mercie: nor hath he ſimply *mercie*, but is alſo rich therein.

Which as it is abundantly diſcouered vnto vs by the effects thereof, ſo it is teſtified vnto vs by his owne mouth: and we know, that his teſtimonie is true. For when God deſcended from heauen (which deſcent was not by mutation of place, but by exhibition of preſence) and proclaimed his owne name, ſee what a ſtile he giueth himſelfe: *The Lord, the Lord, ſtrong, mercifull, gratious, ſlow to anger, abundant in goodneſſe, and truth, reſeruing mercie for thouſands, forgiuing iniquitie, tranſgreſſion, and ſinne, not making the wicked innocent, viſiting the iniquitie of the fathers vpon their children, vnto the third and fourth generation:* Exod. 34.6,7.

Conſider here, firſt, the proprieties themſelues: *mercifull, gratious, ſlow to anger, abundant in goodneſſe, reſeruing mercie, forgiuing iniquitie:* vnto all theſe he oppoſeth two other; the one, negatiue; *he maketh not the wicked innocent:* the other, affirmatiue; *he viſiteth iniquitie.* Conſider, ſecondly, the extent of the one, and other. His mercie extendeth vnto *thouſands:* his iudgement, vnto *three, or foure generations.*

Here is *mercie*, and *riches* of mercie. This therefore being ſo peculiarly annexed vnto the diuine nature; the Church,

for many hundred yeeres, hath vſed that excellent Collect; *O God, whoſe nature, and propertie is euer to haue mercie,* &c. And this bringeth vnto my remembrance the ſaying of *Tully* (ſo much applauded by *S. Auguſt. lib. 9. de Ciuit. Dei*) when hee pleaded before *Cæſar*, for the life, and libertie of *Ligarius*, his friend: *O Cæſar* (ſaith he) *none of thy vertues is more admirable, or gratious then thy* MERCY. *Men come neere vnto God in nothing ſo much, as in ſauing the afflicted. Thy fortune hath nothing greater, then that thou haſt power, thy nature nothing better, then that thou haſt will, to ſhew mercie, and to ſaue others.* So I may ſay: of all Gods proprieties none is more admirable, and gratious, then his mercie. It is not his power, it is not his knowledge, it is not his wiſdom, but it is his *Mercie*, wherein we chiefly reioyce. I ſhould deſpaire, if there were not mercie in him, ſince there is ſo much iniquitie in me. *But, becauſe of ſinners, he ſhall be called mercifull.* 2. Eſdr. 8. 31.

Thus his mercie hath an aduantage, by our ſinnes, to declare, and to expreſſe it ſelfe. For though, in him, there is an *habit* (if I may ſo ſpeake) of mercie alwaies; yet the *act* of mercie requireth ſinne precedent in vs, which giueth matter, and occaſion vnto the ſame. There is a double matter of mercie: the *one*, whence it proceedeth: the *other*, where it is ſhewed. The firſt is in God only, the ſecond in vs. *The heauens need not the mercie of God* (ſaith *Auguſt. in Pſal. 32.*) *becauſe there is no miſerie in them: but the earth needeth it; and where the miſerie of man hath abounded, there the mercie of God hath abounded much more.*

If, therefore, I haue committed ſinne, then I haue fit matter for the declaration of his mercie. *In this, O Lord, thy goodneſſe ſhall be praiſed, if thou be mercifull vnto vs. Who haue not the ſubſtance of good workes:* 2 Eſdr. 8. 36. In truth, many haue the ſhadow, not the ſubſtance of them.

Now though *it is an euill cauſe* (ſaith *Seneca*) *which requireth mercy*, yet there is no cauſe ſo euill, which can deſpaire of mercy. For as I haue ỹ matter of, or for mercy in me (to wit, my ſins) ſo, if I haue the means to apprehend this mercy (which

(which meanes is faith alone) the mercy of God ſhall be commended through mine iniquitie, and my owne ſinne ſhall turne to my owne ſafety. *All things work together for the beſt vnto them, that loue God, euen to them, that are called of his purpoſe.* Rom.8.28. *Omnia cooperantur*, ſaith S. *Auguſtine*; all things work: *etiam peccata Domine*, euen our ſinnes alſo, O Lord. For by ſinne, we haue experience of our infirmity; our infirmity draweth vs vnto humilitie; humility lifteth vs vp vnto God; in God euery man hath his *quietus eſt*, perfect reſt, and endleſſe peace.

Thus it is true, that ſinne, which naturally, and of it ſelfe, worketh damnation, may occaſionally, and by accident, work ſaluation alſo: but by his power, who brought light out of darkneſſe, and worketh our good out of our own euill.

I dare not, therefore, adde this grieuous ſinne vnto my other ſinnes, to deſpaire of mercy. For as to commit a ſinne, it is the death of the ſoule, ſo to deſpaire of mercy, it is to deſcend into hell. And ſome feare not to affirme, that *Iudas* ſinned more, by deſpaire of mercy, then by treaſon againſt his Lord. For *what is more ſacrilegious* (ſaith *Fulgentius*) *then to deny Gods mercy in forgiuing our ſinnes? If he be a skilfull phyſitian, he can cure all our infirmities; if a mercifull God, he can forgiue all our ſinnes. Therefore Dauid* (Pſal.103) *exhorteth his owne ſoule to praiſe the Lord, and againe to praiſe the Lord. Why? He forgiueth al thy ſinne, and healeth al thine infirmities. If this be ſo, let no man deſpaire of the phyſitian, and remaine in his ſickneſſe; let no man extenuate Gods mercy, and pine away in his ſinnes. For Chriſt died for ſinners.* Rom.5.8. *And Chriſt came into the world to ſaue ſinners.* 1.Tim.1.15. If I were not a ſinner, he were not a Sauiour.

Qualecunq; ſit ergo peccatum &c. *What ſoeuer then thy ſinne be, God can, and will pardon it, if thou, by deſpaire, doeſt not cloſe vp his hands, and ſhut vp the gate of indulgencie againſt thy ſelfe.* Finally, he concludeth his exhortation out of the prophet Eſay 55.7. *Let the wicked forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord;*

and he will haue mercy vpon him: and to our God; for he is very ready to forgiue. Yea *multus ad ignoscendum*; as he rendreth it neerer vnto the original text. *In hoc multo nihil deest, in quo est omnipotens misericordia, & omnipotentia misericors.* He can pardon; for his mercy is omnipotent: he will pardon; for his omnipotencie is mercifull. Therefore let no man despaire.

So much of the first motiue, or cause; to wit, the mercy of
2 God. And so I come vnto the second, which is his Loue; as it followeth here in my Text——*through his great loue, wherwith he loued vs, euen when we were dead by* [or *in*] *sinnes.*

Here is *loue* the cause of *mercy*. *I haue loued thee with an euerlasting loue; therefore with mercy haue I drawen thee:* Ierem. 31.3. The riuer of mercy issueth from the fountaine of
* Pag. 8. loue. But of this I haue spoken * before.

Now for the Text it selfe; you may obserue; First, that this affection, or attribute, is comfortable, because it is *loue*; specially in God. Secondly, that this loue is commendable, because it is *great*. Thirdly, that this greatnesse is admirable, because it is toward *vs*.

Concerning the First, to wit, the affection or attribute, *loue in God*; the beloued disciple teacheth vs, that *God is loue:* 1. Ioh. 4.8. And so *loue* is attributed vnto him in the abstract, because it is in him, not as an accident, and by participation, but by essence; as S. *Bernard* speaketh diuinely of this, and other properties in God. *He loueth as charity, he knoweth as truth, he sitteth as equity, he ruleth as maiesty, he gouerneth as the beginning, he defendeth as health, he worketh as power, he reuealeth as light, he assisteth as piety. All these things the Angels doe, yea we also do, but yet in an inferiour manner; not by that good, which we are, or haue in our selues, but which we participate of him.* But it is otherwise in GOD: whatsoeuer is attributed vnto him, is God himselfe. For he is a simple, vncompounded being, in whom all things are one. So that the variety of his attributes is not from a diuersity of affection in him, but of effects vnto vs. But I am confined vnto his Loue; therefore I will speake particularly of it.

He

He hath an *immanent* loue dwelling in him: and ſo he loueth himſelfe, by the neceſſity of his nature. He hath a *tranſient* loue proceeding from him: and ſo he loueth his creatures, ſome more, ſome leſſe, by the liberty of his will.

He hath *a generall* loue vnto all: for all are his creatures, the works of his owne hands. He hath a *ſpeciall* loue vnto ſome, according as his *Image*, in reſpect of their ſubſtance, is ſtamped in them; and as his *likeneſſe*, in reſpect of their qualities, is repreſented in them. For *likeneſſe is the cauſe of loue.*

So then: God loueth vs, as his creatures; but more as men. He loueth vs as men; but more as elected. He loueth vs, as elected; but more as iuſtified. And this loue, which he beareth vnto vs, as actually iuſtified by Chriſt, he declareth more in his work of our ſanctification by the ſpirit. Finally, the more holy we are, the more he loueth vs. Whereupon S. *Auguſtine* doth excellently obſerue (*tract. in Ioh.*) that *God loueth the humanity of Chriſt, more then any man, becauſe it was full of grace, and truth.* Ioh. 1. 14.

If, therefore, we wil obtaine, and retaine the loue of God, we muſt be as he is; conforming our wils to the obedience of his will, and be like vnto him, in all things: *mercifull*, as he is mercifull; *louing*, as he is louing; *gratious*, as he is gratious; yea *perfect, as he is perfect*: Matth. 5. 48. Not by adequation; that is beyond our power: but by imitation; that is our dutie. *Be holy, for I am holy*: Leuit. 11. 44.

In the ſecond place. As before, this loue in God was a *ſpeciall*, and not a generall loue, ſo here it is not a little, but a *great* loue. For *he is a great God, and a great king aboue all Gods*; Pſal. 95. 3. Likewiſe his loue is great aboue all loues. Therefore the *vulgar* readeth it thus: *propter nimiam charitatem*; for his ouer much loue.

In truth it is *ouer much*; beyond our deſert, and beyond our comprehenſion too. For what loue ſhall I compare vnto his loue? The loue of a WOMAN? It is great indeed: but yet the loue of *Ionathan* vnto *Dauid* was greater then it. *Thy loue to me was wonderfull, yea paſſing the loue of women:*

2.Sam.1.26. The loue of a MOTHER? Here is a greater degree, then in the former: but yet this loue is not so certaine, and infallible, as Gods loue. *Can a woman forget her childe, and not haue compassion vpon the sonne of her wombe? If they should forget* (as some may be, yea some haue been so vnnaturall) *yet will not I forget thee*; saith God vnto his disconsolate, and afflicted *Sion*. Esay 49.15.

Therefore, till you can finde, whom you may compare with God, you shall finde no loue, to be compared with his loue.

But now, to come vnto the third point. As the loue of God was commended before, from the quantitie thereof, it being a *great* loue; so it is yet further commended from the obiect thereof; *Vs*. Who? *Iewes*, and *Gentiles*. Of what condition, or estate? *Dead in sinne*. This was * designed by me to be the third generall circumstance of my Text; but I will intreate of it here, because I am so happily inuited thereunto. —— *his great loue, wherewith hee loued vs, when wee were dead by sinnes.*

* Pag. 5.

First, I will consider the Obiect it selfe; *Vs*: which, in extension, doth include both *Iew*, and *Gentile*. Secondly, the qualitie thereof; *dead in sinne*; or by sinnes. And first, of the Obiect, *Vs*.

O blessed S. *Paul! Quid tibi, & nobis?* What hast thou to doe with *vs*? It was thy priuiledge, and not ours, to say; *They* [the *Iewes*] *are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I*: 2.Cor.11.22. But so were not *we*; the Gentiles. What is the reason, then, thou shouldest here include thy selfe in this extensiue particle; *vs*?

The reasons are many, but specially three. The first is, the charitie of S. *Paul*. For the voice of *Faith* is, EGO, I; with an appropriation vnto our selues. Faith draweth the circumference of Gods promises vnto the center of our hearts. But the voice of *Charitie* is, NOS, we; with a communication vnto all. Therfore it is one note of charitie, assigned by S. *Paul*, 1.Cor.13.5. οὐ ζητεῖ τὰ ἑαυτῆς; *it seeketh not her own things.*

Secondly,

Secondly, the ſpeciall intereſt of S. *Paul* in the *Gentiles*; whoſe Apoſtle he was by way of excellencie, and prerogatiue aboue all others. *He is a choſen veſſell vnto me, to beare my name before the Gentiles:* Act 9.15.

Thirdly, our communion in Chriſt. For, now, *the ſtoppe of partition-wall was broken downe:* Epheſ. 2. 14. Now there was *one ſhepheard, and one ſheepfold:* Ioh. 10. 16. Now *God had perſwaded Iaphet to dwell in the tents of Shem:* Gen. 9. 27. So that, now, there was no difference, no diſtinction; as our Apoſtle diuinely ſaith: *There is neither Iew, nor Grecian, there is neither bond, nor free, there is neither male, nor female; for you are all one in Chriſt Ieſus:* Galath. 3. 28.

Why then ſhould one nation deſpiſe another, or why ſhould one man contemne another? For as wee are all one, by nature, in the firſt *Adam*; ſo we are all one, by grace, in the ſecond. The nobilitie of ſtock, the antiquitie of deſcent, the abundance of wealth, the excellencie of wit, the comelineſſe of bodie; finally, no externall glorie of temporall things maketh a difference, or an acception of perſons in the ſight of God.

Now to proceed vnto our owne vnworthineſſe, whereby the worth of Gods loue is amplified; be we *Iewes*, or be we *Gentiles*, Great was the loue of God, which was extended either to the one, or other.

As for the *Iewes*; the whole courſe of the old Scriptures doth ſo demonſtrate their ingratitude, and rebellion againſt God, that it muſt needs be a ſingular, extraordinarie loue in him to vouchſafe them any grace, or fauour at all For inſtance, I remit you vnto the 78 Pſalme, where the Prophet *Dauid* doth illuſtrate the benignitie of God, by the iniquitie of this people: to wit, How hee brought them out of Egypt by a miraculous power, diuided the ſea for their protection, brought water out of the ſtonie rocks for their conſolation, went before them in a cloud for their direction; *yet they ſinned ſtill againſt him, and prouoked the Higheſt in the wilderneſſe*, verſ. 17 Notwithſtanding, hee rained downe *Manna* vpon them, he rained fleſh alſo vpon them, as duſt;

yet

yet, for all this, they ſinned ſtill, and beleeued not his wondrous Works, verſ.32. Notwithſtanding, he forgaue their iniquitie, and reſtrained his anger from them, vpon their ſubmiſſion vnto him; *yet they returned, and tempted God, and limited the holy one of Iſrael*, verſ.41. Notwithſtanding, he caſt out the Heathen before them, to receiue them into their inheritance; *yet they tempted, and prouoked the moſt high God, and kept not his teſtimonies*: verſ.56.

But as for vs *Gentiles*, what could we plead? we were not the ſeed of *Abraham*: wee had not the ſeale of the couenant: the promiſes appertained not vnto vs; at leaſt, according to the letter. All which things the *Iewes* might plead, as peculiar vnto themſelues alone. Therefore S. *Paul* hauing demanded; *What is the preferment of the Iew?* and *what is the profit of circumciſion?* anſwereth; *Much euery manner of way, and chiefly, becauſe vnto them were committed the oracles of God*: Rom.3.1.2.

But ſince wee *Gentiles* were not priuiledged by any of theſe graces, but were ſtrangers from the couenant, and wholly inthralled into the captiuitie of ſinne, and Satan; herein the loue of God is more ſpectable, and more commended in vs, then in them, becauſe he quickened *Vs* alſo, when we were dead in ſinne. So that now, we are ſucceeded into the ſtate, nay more, into the very name of the *Iewes* themſelues. For *he is a Iew, who is one within*: Rom.2.28. And *we are the circumciſion, which worſhip God in the ſpirit*. Philip.3.3.

For it is true (my brethren) that God delighteth not in outward things, without an inward affection; not in Ceremonies, not in Sacraments, not in Sacrifice, not in his owne People. Nay more; Chriſt acknowledgeth not the bleſſed Virgin to be his Mother, *if ſhe heare not his word, and keepe it*: Luk.8.21. Whereby he did not reproue her, but inſtruct others, in this behalfe.

It is not, therefore, ſucceſſion from worthie perſons, it is not birth from religious fathers, it is not the ſplendor, and dignitie of a particular place, vpon which wee may ſecurely reſt:

reſt: yet theſe, theſe are things, and principall things too, wherein the Church of *Rome* doth ſo confidently repoſe. And as the literall *Babylon* (Eſay 47.8.) ſo ſhe, the myſticall *Babylon* (Apocal. 18.7.) glorieth in this manner, and ſaith; *I ſit, being Queene, and am no widow, and ſhall ſee no mourning.* Howbeit her deſtruction is ordained of old, the ſentence of condemnation is paſt, the writ of execution is gone foorth; *The Kings of the earth ſhall hate the whore,* [the ſometimes *Mother*-Church now become a *whore*] *and make her deſolate, and naked, and ſhall burne her with fire:* Apocal. 17.16.

I come, now, from the Obiect, *vs*, vnto the qualitie thereof; *dead in ſinnes.*

There is a *ſpirituall* death of the ſoule: a temporall of the bodie: an eternall of both. I ſpeake not of the two latter; they are deaths *for* ſinne, not *in* ſinne: of which, alone, my text doth here peculiarly intreate.

This *ſpirituall* death, therefore, of the ſoule in ſinne, is ſometimes in *Thought* only; when we yeeld not conſent thereunto. For there is firſt, *ſuggeſtion* (either externally from Satan, or internally from our concupiſcence) then *delectation*, and finally *conſent*; which, properly, bringeth ſinne vnto her birth. Otherwiſe, S. *Bernard*. asketh, in the perſon of a regenerate man; *An forte iam non ago illa, ſed patior? ſi vtiq́, non conſentio. Mea dixerim peccata, non quia facio, ſed quia ſuſtineo:* I am rather a patient, then an agent in my ſinnes, &c.

Sometimes this ſpirituall death is in *Action*; to wit, *tranſient* action; for there was an *immanent* action before. For a ſinne may bee actuall in the minde, though not acted in the bodie.

Sometimes this ſpirituall ſinne is in *Habit*. and cuſtome; when ſinne is not only *inhabitant* (for ſo it is in all, though not imputed vnto all; it remaineth in act, not in guilt) but *regnant* in our ſoules. Of which our Apoſtle ſpeaketh in this manner: *Let not ſinne raigne in your mortall body, that you ſhould obey it in the luſts thereof; neither giue you your members, as weapons of vnrighteouſnes, vnto ſinne:* Rom. 6.12.

All theſe deaths of the ſoule are figured, and repreſented in certaine perſons, whom our Sauiour raiſed vp from the death of the bodie. The firſt, in the Centurions daughter: Mark.5.40. Her body lay yet in her fathers houſe; and there ſhe was raiſed vp vnto life. The ſecond, in the widowes ſonne: Luk.7.12. His bodie was carried foorth into the citie; and there he was raiſed vp vnto life. The third, in *Marthaes* brother: Ioh.11.39. His body was laid in the graue; and there he was raiſed vp vnto life.

Now our ſpirituall death was of the laſt, and worſt ſort. We were dead in the habit, and cuſtome of ſinne; dead in all our faculties, and powers. Dead in the *Will*, which is the Queene-regent of the ſoule; dead in the *Vnderſtanding*, which is her Counſellor; dead in the *Memorie*, which is her Secretarie; dead in the *affections*, which are her meſſengers, and ſeruants. So dead in all, that ſinne raigned, and grace was extinguiſhed in our ſoules.

And yet, O Lord, diddeſt thou loue vs, when wee were dead men? euen thou alſo, who art *the God, not of the dead, but of the liuing?*

He did ſo, Brethren: our great ſinnes could not euacuate his good purpoſe. He loued vs in his election; then by manifeſtation: the firſt, before all time; the ſecond, in time. And thus he was not changed by hauing loue now, which he had not euer, but wee were changed by receiuing grace, which we had not before.

Wherfore God loued vs, when we were ſpiritually dead; he loued vs, I ſay, in reſpect of his owne purpoſe, not of our works.

And now, as the Prophet *Ieremy* ſpake literally of his owne griefe, but typically of Chriſts; Was there euer *Dolor, ſicut dolor meus*, griefe as my griefe? Lam.1.12. So I may truly ſay of Gods loue; O Lord, was there euer *Amor, ſicut amor tuus*, loue as thy loue? *No man hath greater loue then this, that he lay downe his life for his friend:* Ioh.15.13. It is true; no *man* hath greater: but thou, my Lord, haddeſt greater; for thou laiedſt down thy life for thine enemies. Therefore

fore saith S. *Paul*; *God setteth out his loue toward vs, seeing that, while we were yet sinners, Christ died for vs.* Rom. 5.8. While we were yet *sinners*; dead in sinne, and had no meanes to relieue our selues.

For, if in our restitution vnto life, we had preuented God in desire, or cooperated with him in act, his loue had not bin so set forth, as now it is. But the trueth is; we were passiue, not actiue, in this excellent work; and so passiue, that there was nothing in vs, to concurre with God. It was not a slumber, and so we were awaked; it was not a wound, and so we were healed; but it was death, and so we were raised vp againe: not by any vertue within vs, but by an externall power. For what motion, or actiuitie is there in a dead bodie, to raise vp it selfe? None. Therefore, as, in his creation, *Adam was made a liuing soule, when God breathed the breath of life into him*; Genes. 2.7. so, in his renouation (for he was an *old Adam*, as soone as he was a *new*) God inspired grace into him; and *Adam* was quickened againe from the death of the soule.

Whereby, as we learne, how much we owe vnto God, and how little vnto our selues, in this worke of our restitution vnto the life of grace; so we may behold, and hate the turpitude, and deformitie of sinne, from this one effect; that *it putteth vs in the state of dead men*: as Saint *Paul* speaketh of the widow, liuing in pleasure: *she is dead, euen while she liueth.* A spirituall death in a naturall life. *Thou hast a name* (saith God vnto the church of *Sardis*; Apocal. 3.1.) *that thou liuest, but thou art dead.* And so I may say vnto a sinfull man; it is but a name, a shadow of life, which thou hast. For though thy body liue by thy soule, yet thy soule liueth not by grace; and, consequently, thou art separated from GOD, the author, and fountaine of thy life.

Thus a sinner is farre from God, and God is farre from a sinner; the first in grace, the second in mercy. But, from whom God is farre in mercy, he is neere in iustice; for *their destruction sleepeth not*. 2. Pet. 2.3.

So much of the second Motiue, or cause; to wit, *the great*

loue of God, wherewith he loued vs, when we were dead in ſinne.

3 Now enſueth the third, and laſt; namely GRACE; for ſo it followeth——*by grace you are ſaued.* Whereof I wil intreat, as briefly as I can.

It may be a queſtion; why *Nos*, before, is now turned into *Vos*? Before he ſaid; *God loued vs*; to wit, *Iewes*, and *Gentiles*. Now he ſaith; *You are ſaued*: to wit, the *Gentiles*.

The anſwer is. Though Iewes, and Gentiles haue a common right in Chriſt, yet the right of the *Iewes* was more ſingular then ours, and in order, at the leaſt, before ours, by reaſon of their priuiledges; as I ſhewed you before. Whence it is, that our Sauiour himſelfe teſtifieth in this manner; *I am not ſent, ſaue to the loſt ſheepe of the houſe of Iſrael:* Matth. 15.24 Likewiſe hee gaue his commiſſion vnto his diſciples; *Goe not into the way of the Gentiles, but goe rather vnto the loſt ſheepe of the houſe of Iſrael:* Matth. 10.5.6. Conformable whereunto is the teſtimonie of Saint *Paul* vnto the vngratefull Iewes; *It was neceſſary, that the word of God ſhould firſt haue bin ſpoken vnto you; but ſeeing you put it from you, and iudge your ſelues vnworthie of eternall life, loe we turne vnto the Gentiles* &c. Whereupon, the Gentiles glorified God, and receiued the Goſpell with great alacrity of heart; that ſo it might be verified, which the prophet declared long before; *Reioyce O barren, that didſt not beare; breake forth into ioy, and reioyce thou, that didſt not trauaile with child; for the deſolate hath more children, then the married wife:* Eſay 54.1. Specially, therefore, the *Gentiles were ſaued by grace.*

But by what grace? There is the grace of God *toward* vs; which reſpecteth vs, as the obiects of it: there is the grace of God *in* vs, which reſpecteth vs, as the ſubiects of it. So that we are in the firſt grace, the ſecond grace is in vs. It is the firſt, therefore, and not the ſecond, by which we are ſaued. For we are not ſaued by the grace of God, wrought within vs by his Spirit, but ſhewed vnto vs in his Sonne. *You are ſaued by grace*; that is, by the free, and voluntary fauour of God the Father, in Ieſus Chriſt, his Sonne.

For

For the grace here ſpoken of, is referred vnto God, euen the Father; howſoeuer our tranſlatiõ (ſupplying ſome words, which are not in the originall) ſeemeth to refer it vnto the Sonne. But the matter is not great. For this *grace* is, equally, in all the perſons; but originally in the Father, exhibitiuely in the Sonne: by whom, and in whom, the Father hath declared his mercy, loue, and grace.

To proceed then. *We are ſaued by grace.* What? by grace onely? We are ſaued by Chriſt: by faith: by hope: by grace. By all theſe; but in a different manner. By *Chriſts* death; as the onely meritorious cauſe. By *Faith*; as the proper inſtrumentall meanes. By *Hope*; Rom. 8.24. as ſuſtayning our expectation of things to come. By *Grace*, as mouing God.

If therefore, the queſtion be (as it is, properly, in this place) *what was the firſt motiue of our ſaluation?* The anſwere is; *The grace of God.* For as the end of our ſaluation is his glory, ſo the beginning of it is his grace. Our *election* to life is free: our *vocation* (inwardly by the Spirit, outwardly by the word) is free: our *iuſtification*, by the bloud of Chriſt, is free: our *ſanctification*, by the holy Ghoſt, is free: finally, our *glorification* in heauen, is free alſo; as *Fulgentius* obſerueth very wel. *Datur, ex gratia, nõ ſolùm iuſtificatis vita bona, ſed etiam glorificatis vita æterna:* Not onely a good life vnto them, who are iuſtified, but alſo eternall life vnto them, who are glorified, is giuen freely, and by the grace of God. *Not of works, leſt any man ſhould boaſt himſelfe.* Epheſ. 2.9.

This is the argument, vpon which *S. Paul* doth ſpend a great part of his epiſtles; this is the thing, which he doth euery where inforce; to wit, *the grace of God in Ieſus Chriſt.*

O *S. Paul*, *S. Paul*; *Vas miſericordiæ, & tuba gratiæ*; the veſſell of mercy, and the trumpet of grace. For, in none, was the mercy of God more expreſſed, then in thee: and, by none, was his grace more exalted then by thee.

And this he doth, not to deſtroy *actum operis*, but *opinionem meriti*: not the performance of good works, but the opinion of merit thereby: and ſpecially the merit of *Condignity*, which the Church of *Rome* defendeth precisely in this

ſenſe; to wit, that, after the *firſt iuſtification* by Chriſt (the *ſecond* being by works, as they teach) a man, being in ſtate of grace, may performe (and ſome doe performe) ſuch good workes, as, in their owne worth, and proper value, deſerue eternall life. This they call merit of *Condignitie*. But this is an indignity to God, a diſgrace to his grace, and blaſphemy againſt his honour. More truely ſaith our Apoſtle; *Non ſunt condignæ*, &c. the afflictions of this preſent life are not worthie of the glory, which ſhal be ſhewed vnto vs. Rom.8.18. Neither our actions, nor our paſſions can deſerue the ſame. And I pray you marke the oppoſition in this behalf. *Sunt*: *they are worthy*; ſaith the church of Rome. *Non ſunt*: *they are not worthie*; ſaith S. *Paul*.

Away, away with merit; let vs eſtabliſh the *grace* of God; which is more honorable vnto him, and more comfortable vnto vs. But I leaue the proſecution hereof, and, after a brieſe reflexion vpon that, which is already paſt, I will proceed vnto the reſidue of my text.

Firſt, then, concerning the *Mercie* of God; Truſt in it; Truſt in it onely; Truſt in it euer. Truſt in it, without diffidence; for, *in the mercies of the moſt High, you ſhall not miſcarrie*. Pſalm.21.7. Truſt in it onely, without any other plea. *We doe not preſent our ſupplications before thee, for our owne righteouſneſſe, but for thy great tender mercies*: Dan.9.18. Truſt in it euer, without wearineſſe; for *his compaſſions faile not*: Lam.3.22. As the oyle did not ceaſe, till there wanted veſſels to receiue it; 2.King.4.6. ſo there is no end of Gods mercie toward vs, till wee want faith to apprehend the ſame.

Secondly, concerning the *Loue* of God; what ſhall wee render vnto him for the ſame? Loue for loue? That is moſt fit, ſince it is like for like. But though it bee like, yet it is leſſe. For as he goeth before vs in time [*he loued vs firſt*: 1.Ioh.4.19.] ſo hee excelleth vs in degree. Hee loueth vs more, then wee doe, or can loue him. Hee loueth vs, as a *Father*; we loue him, as *Children*. Ours is an aſcending, his a deſcending loue. But though we cannot loue him ſo much as

as we ought, and as he loueth vs, yet let vs loue him aboue all things. *Whom haue I in heauen, but thee? and, in earth, I haue deſired none, in compariſon of thee:* Pſalm.73.25. Finally, let vs loue nothing, but for him. *Minùs te diligit, ô Domine, qui, præter te, aliquid diligit, quod, propter te, non diligit*; ſaith *Auguſtine:* O Lord, he loueth thee leſſe then other things, who loueth any thing beſides thee, which he loueth not for thy ſake.

Thirdly, concerning the *Grace* of God; it taketh away all our reioycing, but in him alone: who voluntarily, without our deſire, and freely, without our deſert, and entirely, without our cooperation, hath ſaued vs by his grace; euen by his louing fauour toward vs, in Ieſus Chriſt our Lord.

Therefore as I will not (nay I cannot) attribute any thing vnto my ſelfe, but weakeneſſe, and ſinne, which truly, and properly, are my owne (*and, if I muſt needs reioyce, I will reioyce of mine infirmities:* 2.Cor.11.30.) ſo I will not put my confidence in man; for none is ſo great, or ſo good, that I may reſt ſecurely vpon his grace. But contrariwiſe; let the fooliſh deride me, the malicious depraue me, the inſolent contemne me, the mightie oppreſſe me, it is enough for me, that I am in the grace, and fauour of my Lord. *Sufficit mihi gratia tua*; O Lord, thy grace is ſufficient for me. I conclude therefore with S. *Paul*; *Reioyce in the Lord alway*; *againe I ſay reioyce:* Phil.4.4.

Thus I haue diſcourſed briefely vpon three circumſtances of my text. The *Author* of our ſaluation; God. The *Motiues* in him; Mercy, Loue, and Grace. The *Perſons*, vpon which he hath conferred his benefits, and fauours; Vs, dead in ſinne.

Of the Benefits.

NOw, in the fourth place, enſue the *Benefits* themſelues; the firſt whereof is, *Viuification* in the ſoule; *He hath quickened vs together in Chriſt.*

Here

Here is ſpirituall life oppoſed vnto ſpirituall death. It is comfortable becauſe *Life*, but more becauſe *Spirituall*; for this doth eleuate vs aboue our mortall condition, and is the pledge of our eternitie in heauen.

This Spirituall life we haue partly in Chriſt, partly in our ſelues. In Chriſt, by iuſtification through his blood. In our ſelues, by regeneration from the Spirit.

Firſt, by iuſtification, through the blood of Chriſt. For he, with all his merits, is ours. *I thus I liue, yet not I now, but Chriſt liueth in me; and, in that I now liue, I liue by faith in the Sonne of God:* Gal. 2.20. I am grafted into him, and ſo I liue by the life of the roote. His is the primitiue, mine is a deriuatiue life.

Secondly, by regeneration from the Spirit; who ſanctifieth vs, and reneweth vs by grace. For as, before, we had imputed righteouſneſſe in Chriſt, ſo now wee haue inherent righteouſneſſe in our ſelues: though wee are not thereby iuſtified in the ſight of God, nor dare, in any confidence thereof, appeare ſecurely in his preſence. *Tutior mihi iuſtitia data, quàm innata*, ſaith *Bernard*; the imputed righteouſneſſe of Chriſt is more ſafe for me, then inherent righteouſneſſe from the Spirit; that, which is *on* me, then *in* me. *Iacob* had not obtained the bleſſing, but in the garments of *Eſau:* Gen. 27.23. which was a type, and figure of our happineſſe in the ſole righteouſneſſe of Ieſus Chriſt, our Lord. Therefore S. *Paul*, hauing *eſteemed all things as dung, that he might win Chriſt*, addeth; *That I might bee found in him, not hauing my owne righteouſneſſe, which is of the Law, but that, which is through the faith of Chriſt* Philip. 3.9.

Here, then, is life, to liue in him, who is life it ſelfe. *I am the Way, the Truth, and the Life:* Ioh. 14 6. I am the *Way*, without which you wander. I am the *Truth*, without which you erre. I am the *Life*, without which you die.

Let vs not, therefore, by ſinning any more, kill *the Lord of life* within vs, in whom, and by whom we liue; neither let vs grieue the Spirit, by whom we are ſealed vp vnto the day of redemption. Let vs not liue after the fleſh, and extinguiſh

guiſh the ſpirit; for *the wiſedome of the fleſh is death; but the wiſedome of the ſpirit is life, and peace*, Rom. 8. 6.

It followeth,—he hath quickened vs *together in Chriſt*. Here is not onely life in vs, but a communitie of life with others, by a myſticall vnion in Chriſt, and in our ſelues. For there is a double communion. The firſt, of the members with Chriſt. For as we haue a ſpirituall vnion ioyntly with all the perſons [*He, that cleaueth vnto God, is one ſpirit*, ſaith S. *Paul*; 1. Cor. 6. 17.] ſo we haue a myſticall vnion peculiarly with Chriſt, as being made *Man* in nature, a *Redeemer* in office, and conſequently our *Head*. The ſecond, of the members amongſt themſelues. For *we, being many, are one body in Chriſt, and euery one, one anothers members*: Rom. 12. 5. The members are not diuided in the body, nor the bodie from the head. The members are ioyned with Chriſt by liuely faith; in themſelues, by ardent loue. So there is a common life in them all; a mutuall ſenſe, and participation in all things. The honour of Chriſt, by any, is our comfort: his diſhonour, by any, is our griefe. The good, and proſperitie of our brethren, is ours: their euill, and calamitie alſo, is ours. *Who is weake* (ſaith S. *Paul*) *and I am not weake? Who is offended, and I burne not?* 2. Cor. 11. 29.

So much of the firſt benefit; to wit, *viuification* in the ſpirit. The ſecond is, *Reſurrection* of ſoule, and bodie;—*He hath raiſed vs vp together*.

There is the *firſt*, & the *ſecond* reſurrection. The firſt (in reſpect of the *Subiect*) is of the ſoule, the ſecond of ỹ body. The firſt (in reſpect of *qualitie*) is by grace, the ſecond to glorie. The firſt (in reſpect of *Time*) is in this life, the ſecond in ỹ end of the world. So that ỹ firſt is a *præcurſor* (a forerunner) vnto the ſecond, and *prepareth away* thereunto. Finally; as there is a death *in* ſin, and a death *for* ſin, ſo there is a double reſurrection: the firſt *à culpâ*, from ſin; the ſecond *à pœnâ*, from the puniſhment, which followeth thereupon. *Anima corrupta in culpam fecit quoque vt corpus corrumperetur in pœnam*; ſaith S. *Bernard*: The ſoule was corrupted by ſinne, the bodie by the puniſhment thereof. So (ſaith he) *mors mortem operata*

est; one death wrought, or brought forth another: *Spiritualis corporalem, culpabilis pœnalem, voluntaria necessariam, &c.* The spirituall a corporall, the culpable a penall, the voluntarie a necessarie death.

But now wee are raised vp from the one, and other. FIRST, we are raised vp from the death of the soule, by the spirit of illumination, and the spirit of sanctification [two workes, but one, and the same spirit] enlightning the darkenesse of our vnderstanding, and cleansing the corruption of our hearts.

This is the resurrection, of which S. *Iohn* speaketh; *Blessed, and holy is he, that hath part in the first resurrection; for, on such, death hath no power:* Apocal. 20 6. For though death remaine in act, yet it is destroyed in effect. Death died in Christ, and by Christ. *O death, where is thy sting? O graue, where is thy victorie? The sting of death is sinne, and the strength of sinne is the law. But thankes be vnto God, Who hath giuen vs the victorie, through Iesus Christ our Lord:* 1. Corinth. 15. 55.56.57. So that, *Non est malum in morte, nisi malum post mortem*; There is no euill in the first death; all the euill, that is, is in the second. Blessed then, indeed, and holy is he, whose first life secureth him from the second death.

SECONDLY, how are we raised from the death of the bodie, who are not yet dead therein? For the Apostle saith not; God *will raise* vs vp: but; God *hath raised* vs vp: as though it were not to come, but past.

I answere *first*; that our corporall resurrection is already past, in the preuision of God, to whom all things, which are to come, are actually present; and in the purpose of God, which changeth not. *I am the Lord, and I change not,* Malac. 3. 6. So the Prophets, in the law, and the Apostles, in the Gospel, doe speake of things, which are yet to come, as if they were already past; *Propter certitudinem euentus:* for the certaintie of the euent. Thus *Esay* (the euangelicall Prophet) saith expressely of Christ: *He hath borne our infirmities: He was wounded for our transgressions: He was afflicted, &c.* These sufferings of Christ, were already past, in the

the eternall destination of the Father, but were yet to come, in the actuall oblation of himselfe.

I answere *secondly*; that we are risen in Christ, as in our Head; betwixt whom, and vs, there is an indissoluble connexion, and an inseparable bond. For as there is a *naturall* vnion in Christ, of his body, and soule; an *hypostaticall* vnion of the humane nature with his diuine person; a *sacramentall* vnion of the bread with his body; so there is a *mysticall* vnion with vs: he being the Head, and we the members.

Therefore, as in the ceremonicall Law, the *first fruits* being blessed, all the residue was blessed therein; so Christ (who was *the first fruites of them, that slept*, 1. Cor. 15. 20.) being raised from the dead, we are also raised vp in him.

And this is a singular comfort against the feare of death; though it be the most terrible of all terrible things. Why should we feare to die, who are already raised from the dead? *Our life is hid with God in Christ*: Coloss. 3. 3. Wil he not keep it safely, who bought it so dearely? Therefore *I will lay me downe, and sleepe in peace; for thou Lord, only, makest me to dwell in safetie.* Psal. 4. 8. With which comfortable sentence, *Gorgonia*, the blessed sister of *Nazianzen*, commended her soule into the hands of hir Redeemer.

Thus much of the second benefit; to wit, *Resurrection of soule, and body.* The third ensueth; namely, the *session* of both in heauen. Before, we were quickened, then raised, now seated in heauē: ——*he hath made vs sit together in the heauenly places, in Christ.* 3

O happy life, to be so quickened! ô happy resurection, to be so raised! ô happy session, to be so placed! First, he hath made vs *to sit.* This is a signe of our tranquillity, and rest aboue, after much trouble, and motion here, both in body, and soule. We are pilgrimes vpon this earth, as all our fathers were. We are in *via*, in our way, to mooue; not in *patria*, in our countrey, to sit downe. We may not stand still; for that is reproued: *Quid statis hîc otiosi?* why stand you here idle? Matth. 20. 6. We can not sit; for that is reserued vnto an other, and better, life; when *many shall come from*

the East, and West, and shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of heauen.

SECONDLY then; he hath made vs sit together *in heauenly places*; that is to say, in the heauen of blessed Angels, and Spirits; to whom God reuealeth himselfe in the abundance of his glory. For though God filleth the heauen, and earth, with his *essence*, *presence*, and *power*, yet he sheweth not the like effects thereof in euery place. He is peculiarly in his elect, by *grace*; peculiarly in heauen, by *glory*; which is *the chamber of presence*, wherein we shall see him, as he is, and behold him face to face. But what the qualities of these heauenly places are, or what are the ioyes therein (as also, how the degrees of ioy are vnequall; since there are *many mansions* in heauen; Ioh. 14. 2. and that may be here implied by the plurality; *places*) I neither can conceiue them, as they are, nor yet expresse, what I conceiue thereof.

I will, therefore, dismisse this point, with that excellent speach of *S. Augustine*, concerning the ioy of heauen; *Profectò in me totum non intrabit, sed ego in illud totus intrabo*: truly it will not enter wholly into me, by knowledge, that I may apprehend it, but I shal enter wholly into it, by fruition, that I may enioy it for euer, and euer.

Now for the matter it selfe; *We sitt in the heauenly places*. How? Not by plenary possession, but by the right of inheritance. Not by personall fruition, but by assurance of faith. Finally; not in our selues, but in Christ our Head. So saith my text; he hath made vs sit together in the heauenly places *in Christ*.

For as *Ioseph* dreamed (Genes. 37. 9. and it was a true dreame) that the *Sunne*, and the *Moone* (to wit, *Iacob* his father, and *Rachel*, his mother) did reuerence vnto him, which yet, she neuer performed in hir selfe (for *Rachel* died before; Genes. 35. 19.) but in the person of *Iacob*, her husband, when he came downe into the land of Egypt; so we are already seated in the heauenly places, not in our selues, but in Christ our Head; who, as a *Man*, tooke our nature from his mother, and, as a *Redeemer*, vndertooke our persons with

with his Father: and so, what he hath receiued for vs, we enioy in him. He being in heauen, we are in heauen also: he being ascended, we are ascended thither with him. For though he descended alone, yet he is ascended with vs.

Therefore, whereas our Sauiour saith; *No man ascendeth into heauen, but he that descended from heauen, the Sonne of man, who is in heauen*; Ioh. 3. 13. S. Bernard meditateth vpon it, in this manner. *Quid ergo nos?* &c. What then shal we doe? *shall we despaire? No, but we will hope so much the more, and chiefely for this cause.* Why? *Licèt enim* SOLVS, *sed profectò* TOTVS *intrabit, & os non comminuetur ex eo*; for though he, *alone*, shall enter into heauen, yet he shall enter *whole*, and entire, and *a bone of him shall not be broken*. We are bone of his bone, and flesh of his flesh. He is the Head, and we the members; the one is not found in the kingdome, without the other.

And now my brethren; what doe we vpon this *earth?* we, who are already seated in *heauen*. Why doe many men (nay all men: for *all men seeke their owne, and not that, which is Iesus Christs*; Philip. 2. 21.) so earnestly seeke the first, and so carelessely neglect the second? The voluptuous man placeth his felicitie in pleasures, ỹ ambitious man in honour, the couetous man in riches. *Their end is damnation, their God is their belly; their glory is to their shame; they mind earthly things*, saith S. *Paul*, Philip. 3. 19. He addeth; *But our conuersation is in heauen; from whence, also, we looke for the Sauiour, euen the Lord Iesus Christ.*

Here, then, is a contemplation for euery soule. My Lord is ascended into heauen; shall I neglect so good a place, as heauen, and so blessed company, as my IESVS? O where can I be ill with him, or where can I be well without him? As he hath prepared a kingdome for me, so I will prepare my selfe for that kingdome, where I may reioyce with him for euer, and no man shall take my ioy from me.

Thus (beloued in Christ) we must ascend, first in *affection*, as we shall afterward in *soule*, and finally in *body*; that so, we may liue in him by *grace*, die in him with *peace*, and raigne

with him in *glorie*, for euer, and euer. Amen.

Of the Finall Cauſe *of Gods benefits beſtowed vpon vs.*

I Am now come vnto the FIFT, and laſt circumſtance of my text: to wit, the *finall cauſe*, or *end*, of Gods benefits, beſtowed vpon vs. *That he might ſhew, in the ages to come, the exceeding riches of his grace, through his kindneſſe toward vs in Chriſt Ieſus.*

My method ſhall be this: *Firſt*, I will make a briefe ſuruay of each particular in this verſe. *Secondly*, I will reflect vpon the generall doctrine, contained in the ſame.

The particulars may be reduced vnto foure. The FIRST is, the *End* it ſelfe, —— *that he might ſhew, in the ages to come, the exceeding riches of his grace.* The SECOND is, the *Tenderneſſe* of Gods affection, demonſtrated in this end —— *through his kindneſſe.* The THIRD is, the *Perſons*, or obiect, vnto which this kindneſſe is extended —— *vnto vs.* The FOVRTH, and laſt is, the *Meanes*, by which God doth extend the ſame —— *in Chriſt Ieſus.*

1 In the FIRST (which is the end it ſelf) you may obſerue; the *Manner*, how it is expreſſed —— *that he might ſhew:* the *Time*, when —— *in the ages to come:* the *Matter*, which is expreſſed —— *the exceeding riches of his grace.* Briefly of each.

1. The Manner; *that he might ſhew*; ἵνα ἐνδείξηται (ſaith the originall; and it is of greater force, then our tranſlation doth retaine) that hee might ſhew it foorth by demonſtration, and euidence; that ſo the world might ſee, admire, and applaud the bountie of his grace.

Now there are two manner of waies, by which God doth ſhew himſelfe. *Firſt*, by his Word: which is full of maieſtie, and power. I meane not *verbum Dominus*, the Word which is God, but *verbum Domini*, the word of God. And of this our Apoſtle ſaith; *The word of God is liuely, and mightie in operation*, &c. Hebr. 4. 12. *Secondly*, by his Workes. By the worke

worke of *Creation*; ſo *the Heauens declare the glorie of God, and the firmament ſheweth the worke of his hands*: Pſal.19.1. By the worke of *Conſeruation*, in the ſingular adminiſtration of all his creatures, and admirable prouiſion for the ſame. But ſpecially in the worke of *Redemption*: in which God hath ſhewed his Iuſtice, his Power, and his Loue. His *iuſtice*, in the puniſhment of ſinne: his *power*, in conquering the forces of Satan: his *loue*, in redeeming captiues.

2. The Time —— *in the ages to come.* For *he hath made his wonderfull workes to be had in remembrance.* Pſal.111.4. He ſuffereth them not to be obſcured in darkneſſe, nor buried in obliuion. Therfore he ſheweth them *in the ages to come*; not for a day, nor a yeere, but for eternitie; to be conueighed from one generation vnto another. *Wee will not hide them from our children, but, to the generation to come, we will ſhew the praiſes of the Lord, his power alſo, and his wonderfull works, that he hath done*: Pſal.78.4.

Our *tongue* muſt be the trumpet of his praiſe; our *heart*, the regiſter of his workes; a faithfull regiſter, to preſerue them for euer. Many men are moued at the benefits of God, for a time; their motion is quick in the beginning, but ſlow in the end; and yet it commeth ſoone to an end alſo. So it was with the people of Iſrael; *They forgate his acts, and his wonderfull works, that he had ſhewed them.* Pſal.78.11.

3. The Matter it ſelfe; —— *the exceeding riches of his grace.* What this *grace* is, I told you * before; to wit, the free, and voluntarie fauour of God, exhibited vnto vs, in Ieſus Chriſt his Sonne. * Pag.20.

Here it is accompanied with a paire of epithetes, expreſſing the nature, and qualitie thereof. It is *rich*: yea, *exceeding* rich. A Sea of grace, which neuer can be exhauſted. An *abyſſus*, a bottomleſſe pit of grace, which neuer can be ſounded. Which as all men may admire, for the greatneſſe thereof, ſo, ſpecially, a ſinner may applie vnto himſelfe, for his owne comfort. How can I doubt of remiſſion, and forgiueneſſe of my ſinnes from him, who is ſo full of grace?

If you require examples, for your better aſſurance, they are

are not wanting in this behalfe. I haue been an Idolater; ſo was *Manaſſes*. I haue been lewd of my bodie; ſo was *Dauid*. I haue been ouertaken with wine; ſo was *Noah*. I haue fled from God; ſo did *Ionah*. I haue denied my Lord; ſo did *Peter*. I haue perſecuted him, in his members; ſo did *Paul*. I haue deſpoyled men of their goods; ſo did the penitent theefe, who was conuerted vpon the croſſe. Finally, I am ful of iniquitie; ſo was *Mary* Magdalen; *peccatrix*, the ſinful woman. All theſe obtained pardon, by the grace of God, which they apprehēded by faith. He will not, therfore, reiect me, that embraced them. They could plead nothing but *grace*; and this, alſo, I can plead, as well as they.

Therefore, faint not vnder temptation; but take heede of the Diuels *falſe glaſſe*, wherein hee repreſenteth thy ſinnes otherwiſe, then they are indeed. For he hath two falſe glaſſes; the *firſt* he bringeth, when he tempteth vs to ſinne; the *ſecond*, when he tempteth vs to deſpaire.

Firſt, when he tempteth vs to ſinne, he bringeth his falſe glaſſe, which maketh the ſinne, and the puniſhment too, appeare little in our eyes (as *Lot* ſaid of *Zoar*; *is it not a little one, and my ſoule ſhall liue?* Gen. 19.20.) yea, perhaps, none at all. God ſaid, by a direct affirmation; *thou ſhalt not eate of the tree of knowledge; for, in the day, that thou eateſt thereof, thou ſhalt die the death:* Gen. 2.17. The woman commeth in with a mincing heſitation; *leſt perhaps you die:* Geneſ. 3.3. The Diuell, with a peremptorie negation; *you ſhall not dye at all.* Such goodly creatures, as you, dye for an apple, or ſome fruite of little value? No, ſaith he, *you ſhall not dye.* But Gods word was the truer; for *Adam* did *dye the death.* The leſſer the precept was, in reſpect of the matter, and thing it ſelfe, the greater was the ſinne, in reſpect of the diſobedience, and contempt.

Secondly; when wee haue committed a ſinne, vpon his ſuggeſtion, and our conſent, then he bringeth another falſe glaſſe, wherein hee maketh our ſinne appeare ſo great, that God himſelfe is not great enough to forgiue the ſame. *My ſinne is greater* (ſaith deſperate *Cain*, Gen. 4.13.) *then that it*

can

can be forgiuen. But here, *Cain*, I dare giue thee the lie (or rather thy Diuell, who is the *father of lies*, Ioh. 8.44.) for *no ſin is ſo great, but that God can* (ſuch is his power) *and will* (ſuch is his goodneſſe) *forgiue the ſame.* It is not, ſimply, the ſin committed, but our impenitencie, added vnto ſinne, which maketh it irremiſſible in euent, that is, otherwiſe, remiſſible in it ſelfe.

In all ſuch temptations, therefore, which doe, or may, aſſault vs, it is good to haue S. *Peters* counſell (1. Pet. 5. 9.) euermore ſet before our eyes; *Reſiſtite*, reſiſt him. How muſt wee reſiſt him? *Fortes*, being ſtrong, and ſtedfaſt. Wherein muſt we be ſtrong, and ſtedfaſt? *In fide*, in faith; that it may apprehend the grace of God. For if I ſinne, he hath *grace.* If my ſinnes be great, there is the *riches* of his grace. If my ſins be in number, as the ſands of the ſea (and were euery ſand a milſtone) there is the *exceeding* riches of his grace. *Exceeding*; aboue all my ſinnes.

For, if it be true (and it is moſt true) that the *mercy of God is ouer* [or *aboue*] *all his works*; Pſal. 145. 9. is it not ouer, and aboue, all my works alſo? Howſoeuer his be good, and *very good* (Geneſ. 1. 31.) mine euill, and very euill, that is not the point: he will not haue his grace, and mercie, to be exceeded by my ſinnes. *Plus poteſt dimittere, quàm ego committere*; he can remit more vnto me, then I can commit againſt him. And ſo much of the firſt.

The SECOND particular is, the *Tenderneſſe* of Gods affection —— *through his kindneſſe.* Sweete is the name, and ſweeter is the thing. *Thy louing kindneſſe is better, then life; therefore my lips ſhall praiſe thee:* Pſal 63. 3. Let me repeate it once againe; O that I might dwell, for euer, in the contemplation of this heauenly, and diuine ſentence; *Thy louing kindneſſe is better, then life; therefore my lips ſhall praiſe thee.* O Lord, thou art without paſſion, but not without compaſſion. *The Lord is mercifull, and righteous; and our God is full of compaſſion.* Pſal. 116. 5. 2

In regard whereof, it is, that, in the holy Scriptures, wee finde him compared, ſometimes to a *Friend*, ſometimes to a

Father, ſometimes to a *Mother*, ſometimes to an *Huſband*; that ſo, by theſe familiar ſpeeches, wee might aſpire vnto ſome ſenſe, and knowledge, of his indulgent, and compaſſionate nature.

But ſince, before, his other attributes were attended with certaine epithetes, to amplifie the dignitie thereof (as *rich* Mercie, *great* Loue, *exceeding* Grace) is there none here, for his *Kindneſſe*, which is the ſpring, and fountaine, whence all the reſt proceed? It needed not; the cauſe is ſufficiently commended by the effects. Howbeit, wee may aſſume certaine epithetes from ſome other paſſages of Scripture; as in that place, which I mentioned before; *Thy louing kindneſſe*: and Ionah 4.2. *Thou art of great kindneſſe.* Compound theſe ſimples, and you ſhall haue, *great louing* kindneſſe in God.

This, this is it, which, aboue all other things, doth winne our hearts vnto God, if not in pietie, yet in good nature. For what doth more ſingularly affect vs, then the *kindneſſe*, and ſweete diſpoſition of a Friend, or what can oblige vs more, in the ſtraiteſt bonds of loue? *Woe is me* (ſaith *Dauid*) *for thee, my brother Ionathan.* Why? *Very kinde haſt thou been vnto me:* 2.Sam.1.26. But the *kindneſſe* of God doth as farre ſurpaſſe the *kindneſſe* of man, as GOD excelleth MAN; that is to ſay, *infinitely*, beyond all proportion, and without any meaſure. And ſo much of the ſecond.

3 The THIRD particular is, the *Obiect* of this kindneſſe; *Vs* — his kindneſſe *toward vs.* Not toward the *good Angels*; they were in the poſſibilitie, not in the act, of ſinne. So they needed not redemption from ſinne, but confirmation in grace: and conſequently, they needed not the kindneſſe of God; at the leaſt, not in this ſenſe, whereof I now intreat. Not toward the *bad Angels*; whom God left iuſtly vnto obduration, in their pride againſt him, and malice againſt vs. Not toward *vnreaſonable creatures*; they were not capable thereof. But toward vs *Men*, who needed it, and fell by the ſuggeſtion of others, and were capable of this kindneſſe; but had no meanes to redeeme our ſelues from the power of Satan,

Satan, who held vs in the captiuity of sinne, and death.

Here, then, was a fit case, wherein the kindnesse of God might fully, and excellently, declare it selfe. And truely God did thus declare his *kindnesse*, but yet in *iustice* also. S. *Bernard* describeth it ingeniously, and bringeth in the Sonne of God, speaking in this manner. Behold how, for my sake, my Father doth lose his creatures. The Angels affected my *highnesse*; but presently he strooke them with an incurable wound. Then, Man affected my *knowledge*; vpon him also my Father had no pity, neither did his eye spare him. Hath he, then, care of oxen? He made onely two noble creatures, partakers of reason, and capable of felicity; to wit, *Angels*, and *Men*: but loe, for me, he hath destroyed all Men, and many Angels. Now, therefore, that men may know, how I loue the Father; *recipiat per me, quos quodammodò, propter me, amisisse videtur*; Let him receiue them againe, by my meanes, whom he seemeth, in a manner, to haue lost for my sake.

So the Sonne of God restored vs againe vnto his Father, by iustice, paying the iust price, and ful ransom of our sinnes. *Thou hast redeemed vs vnto God, by thy bloud.* Apocal. 5. 9. By the expense of his temporall, he hath purchased our eternall life. That we might haue it, as a gift, he hath giuen himselfe for vs. Therefore well saith the Apostle here in my text; that the kindnesse of God toward *vs*, was in *Iesus Christ*. And this is the FOVRTH particular in this verse. 4

First, of the words; secondly, of the matter. In the words there are many obseruable points (but I may not be copious therein) as namely; *Iesus* is a name of saluation; *Christ*, a name of vnction. The first importeth his *Diuinitie*; the second, his *Humanity*. The first is taken from the Hebrewes, to shew, that he is a Sauiour of the *Iewes*: the second from the Greeks, to shew, that he is a Sauiour also of the *Gentiles*. For though he was sent onely *to* the Iewes, yet he was not sent onely *for* the Iewes. He was sent to them onely, *prædicatione verbi*, to call them to repentance, by preaching the word of life: he was sent for vs all, *solutione pretij*, to redeeme

vs from sinne, by paying the ransome thereof, in the effusion of his bloud. Both names are heere ioyned together; for as each people (*Iew*, and *Gentile*) hath the same Sauiour, and are both vnited in him, so each hath right, equally, in the same benefits, which he hath purchased for both. And *though obstinacy be come to Israel*, yet that is, *vntill the fulnesse of the Gentiles be come in*; *and so all Israel shall be saued*. Rom. 11. 25. 26. *He* [*the Iewe*] *that was first, shall be last*; but yet, he shal be called in, and before, the end.

So much of the words; now to the matter. *No man commeth vnto the Father, but by the Sonne*. Ioh. 14. 6. No blessing commeth from the Father also, but by the Sonne; and, *whatsoeuer we aske of the Father, in his name, he will giue it vnto vs*. Ioh. 15. 16. He is the ladder of *Iacob* (Gen. 28. 12) reaching, *from the earth* [in his Humanity] *to heauen* [in his Diuinity] that so, by him, we may ascend from our earthly habitations below, vnto the heauenly places aboue. Therefore saith our Apostle; *Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs, with all spirituall blessings in heauenly things, in Christ*. As namely, the blessings of *Election*, *Filiation*, *Redemption*; in which (as in the rest) the Father vseth the Sonne; howbeit, not as an instrumentall meanes, but a cooperatiue cause. *Whatsoeuer things the Father doth, the same doth the Sonne also*; Ioh. 5. 19. Yea the same doth the holy Ghost also. For though the internall actions of God be proper vnto each person by himselfe, yet the external are common vnto them all.

To the point. The *First* blessing was, of Election. The Father chose vs in his Sonne. *He chose vs in him, before the foundation of the world*. Ephes. 1. 4. The *Second* blessing was, of Filiation. The Father hath adopted vs in his Sonne: so that he was a Sonne by *nature*, we by *grace* in him; he by *generation*, we by *adoption* in him. The Father hath many sonnes in one Sonne. *He* [the Father] *hath predestinated vs to be adopted, through Iesus Christ, vnto himselfe, according to the good pleasure of his will*. Ephes. 1. 5. The *Third* blessing was, of Redemption. *God* [the Father] *was in Christ, reconciling the world*

world vnto himselfe. 2.Cor.5.19. In regard whereof, the Father spake from heauen, saying; *This is my beloued Sonne, in whom I am well pleased.* Matth.3.17. *In* him, and *with* vs. For if the sacrifice, offered vp by *Noah* (which was but of birds, and beasts) had such efficacy, and vertue, that *God smelled a sauour of rest* therein (Genes.8.21.) much more did he smell *a sauour of rest* in the bloudy sacrifice of his onely begotten, and dearely beloued Sonne. For behold, here is a greater then *Noah*, and a greater sacrifice then his. His sacrifice yeelded *a sauour of rest* vnto God, by acceptation, this by desert; his by the mercy of the Father, this by merit of the Sonne.

Now since the whole summe, and parts of our saluation are thus comprehended in our Lord Iesus Christ, we must not deriue any parcell thereof (directly, nor indirectly; positiuely, nor consequently) vnto any other (Man, or Angell) but *looke alwaies vnto him, the author, and finisher of our faith.* Hebr.12.2. If we seeke saluation; it is in his name: if any gifts of the spirit; they are in his vnction: if fortitude; it is in his dominion: if purity; it is in his conception: if indulgence; it is in his natiuity: if redemption; it is in his passion: if absolution; it is in his condemnation: if remission of the curse; it is in his crosse: if satisfaction; it is in his sacrifice: if purgation; it is in his bloud: if mortification; it is in his graue: if newnesse of life; it is in his resurrection: if immortality; it is in his reuiuing; if inheritance of heauen; it is in his entrance thither: if safety; it is in his kingdome: if secure expectation of the iudgement to come; it is in the power of iudging, which the Father hath committed vnto him. *For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne.* Ioh.5.22. Why? *Because al men should honour the Sonne, as they honour the Father.* Let vs honour him, therefore, and the Father; ascribing *praise, and honour, and glory, and power vnto him, that sitteth vpon the throne, and vnto the Lamb, for euer more. Amen.* Apocal.5.13.

Thus much of the Foure particulars, in the last verse of my text. It remaineth now, that (according to my * designe) I reflect

* Pag.30.

reflect vpon the general doctrine, which is contained in the ſame; and ſo, by it, I wil make a tranſition vnto my owne particular caſe. The conſideration whereof hath treated with me to make ſpeciall choice of this text, in regard of ſundry markeable effects of Gods *mercy*, *loue*, and *grace*, towards me; which as I feele, comfortably, in my ſelfe, ſo I would impart, willingly, vnto you.

The generall doctrine (ſtreaming out of the premiſes) concerneth the glory of God; which he ſeeketh, and obtaineth, in all his works. In our glory, he aduanceth his owne; as our Apoſtle ſaith; *He declareth the riches of his glorie, vpon the veſſels of mercy, which he hath prepared vnto glory.* Rom.9.22.

Here his glory is ſhewed in his mercy; which, ſometimes, he ſheweth in his iuſtice alſo: but with different effect toward vs. For then he is glorified *in* vs, not *of* vs; he getteth glory, we giue it not; we are *paſſiue* in the one, *actiue* in the other.

Firſt, he is glorified *in* vs; that is to ſay, in our deſtruction, by his iuſtice. *I will get me honour* (ſaith God) *vpon Pharaoh, and vpon all his hoſt.* Exod.14.4. *Glorificabor in Pharaoh* (as the vulgar hath it: and neerer vnto the originall) I will be glorified *in Pharaoh*; that is: my honour, and glory ſhall be declared, eminently, in his ruine, and fal. *Fiet voluntas Dei, aut à nobis, aut de nobis*; the will of God ſhall be done *vpon* vs, if not *by* vs; as heere you may ſee in the lamentable ſubmerſion, and ſubuerſion, of this puiſſant, and mighty King.

Secondly, he is gorified *of* vs; that is to ſay, in our ſaluation by his mercy. *Call vpon me* (ſaith God) *in the day of trouble: ſo I will deliuer thee, and thou ſhalt glorifie me.* Pſal.50.15. Here is a good harmony, and concord: God deliuereth man: Man glorifieth God: God is honoured, and man is ſaued.

Both theſe glorifications are ioyned together by *Moſes*, after he had ſeene the confuſion of *Pharaoh*, and the deliuerance of Iſrael. *I will ſing vnto the Lord; for he hath triumphed glorioufly: the horſe, and him, that rode vpon him, hath he ouer-*

throwne

throwne in the sea. There is the *First*. Behold the *Second*. It followeth; *The Lord is my strength, and my praise, and he is become my saluation. He is my God, and I will prepare him a Tabernacle; he is my Fathers God, and I will exalt him*: Exodus 15.1.2.

This latter glorification is that, which here appertaineth vnto vs. GOD hath shewed his glorie, not in iudgement, but in *mercie*, in *loue*, and in *grace*; which he hath plentifully extended toward vs; *giuing vs life*, when wee were dead; *raising vs vp*, when wee were fallen; *placing vs in heauen*, when we were at the gates of hell.

Now, for as much as God doth so highly honour vs in this world, and will honour vs more in the world to come; what shall we doe, but honour him also in this world, whom we shall, likewise, honour in the next? The end of our *Creation* requireth it. All things were made for the vse of man; man for the seruice of God. The end of our *Preseruation* requireth it. We liue by the benefits of God; we must liue also to his honour. The end of our *Redemption* requireth it. For what prisoner will not exalt, and magnifie a King, that giueth him his naturall life, when he was ciuilly dead, and, by his mercy, freeth him from the sword of iustice? But as our estate was more miserable, then the condition of any prisoner, so God hath dealt more royallie with vs, then that any mortall Prince is able to performe the like. He hath freed vs from the infernall prison of hell, from the terrible iawes of Satan; he hath restored vs vnto *the glorious libertie of the sonnes of God*; yea more then this: hee hath but one kingdome, and but one Sonne; yet, behold, he hath made vs *coheires with him* therein: Rom.8.17. What, then, could he doe for vs, and he hath not done it?

And now finally; lest we should pretend a difficultie in this seruice, see the facilitie thereof. God hath *shewed* his benefits; let vs, also, *shew* them: and this is the seruice, which he requireth at our hands.

Howbeit, there is a great disparitie betwixt his, and our, *shewing* the same. He sheweth his benefits by *donation*, we by

by *declaration*: his is *reall*, ours *verball*. He ſheweth his benefits; and wee haue an acceſſion, or increaſe of our happineſſe thereby. Wee ſhew them; but the infinite Sea of his happineſſe (which dependeth not vpon his creatures) is not increaſed by the riuers of praiſes, which are powred foorth of our lips. In a word; he ſheweth, and it is his *voluntarie liberalitie* toward vs; we ſhew, and it is our *neceſſarie dutie* toward him.

An eaſie, and a iuſt ſeruice. Therefore ſaith the Angell vnto *Tobit*, and his ſonne: *Praiſe God, and confeſſe him, and giue him the glorie, and praiſe him for the things, that he hath done vnto you, before all them, that liue. It is good to praiſe God, and to exalt his name, and to ſhew foorth his euident workes with honour: therefore be not wearie to confeſſe him. It is good to keepe cloſe the ſecrets of a* KING, *but it is honourable to reueale the Works of* GOD. Tobit 12.6.7.

His benefits, then, that are priuate vnto our ſelues, wee muſt make publike vnto others. He was an vnfaithfull, and an vnwiſe ſeruant alſo, who, receiuing a talent from his maſter, *hid it in the earth* (Mat.25.25.) and did not employ it to his aduantage. Likewiſe he is an vngrateful perſon, who receiueth a bleſſing from God, & concealeth it in his boſome.

Let euery man, therefore, recount with himſelf the benefits, which God hath beſtowed vpon him. Be they inward, or outward; ſpirituall, or temporall; concerning this life, or the life to come; ſhew them, declare them, firſt in *word*, then in *worke*, that men may *glorifie your Father, which is in heauen.*

AND that I may induce you vnto this acceptable ſeruice, not onely by my ſpeech, but by my example alſo; Fathers, and Brethren; Right Honorable, right Worſhipful, and dearely beloued in Ieſus Chriſt our Lord: I preſent my ſelfe here this day, as

a ſpectacle

[a] *a ſpectacle vnto the world, and to Angels, and to men*; though with ſome regret, and reluctation of the fleſh, yet with great comfort, and exultation of the ſpirit. [b] *The ſpirit, indeed, is readie, but the fleſh is weake.*

[a] 1. Cor. 4. 9.

[b] Mark. 14. 38.

Come, therefore, *and hearken all ye, that feare the Lord, and I will tell you, what he hath done to my ſoule.* So doth [c] *Dauid* inuite his auditours, and ſo doe I inuite mine. *Come.* Who? *All ye, that feare the Lord.* For they, that feare him not, are as vnfit to heare this ſeruice performed by an other, as they are vnable to performe it themſelues. But your religious concourſe vnto this place, your diligent attention of my ſpeech, your reuerent eſtimation of Gods word, your zealous profeſſion of his truth, all theſe aſſure me, that you are ſuch indeed, as the Prophet *Dauid* ſpeaketh of in this place; *you feare the Lord.* Therefore *come, and hearken all you, and I will tell you, what he hath done to my ſoule.*

[c] Pſal. 66. 16.

But, yet, before I tell you, what God hath done vnto me, I muſt tell you, what I haue done vnto him; for this is the trueſt method to illuſtrate his gratious fauours. *Vide, quid tibi debeatur*, (ſaith S. *Auguſtine*) *& quid tibi dederit, qui gratis dedit*; ſee, *firſt*, what is due vnto thee: *ſecondly*, what God hath done for thee; *then*, how freely hee hath done the ſame.

Firſt therefore, becauſe we giue glorie vnto God, by the humble confeſſion of our ſinnes (ſo ſaid *Ioſuah* vnto *Achan*; [d] *My ſonne, I beſeech thee giue glorie vnto the Lord God of Iſrael, and make confeſſion vnto him, and ſhew me now, what thou haſt done*) I confeſſe vnto almightie GOD, in the face of his CHVRCH, that, in part, I haue denied my Lord with *Peter*, and betraied him with *Iudas*, and crucified him with the *Iewes*.

[d] Ioſ. 7. 19.

A grieuous ſinne, and a great puniſhment too; *malum culpæ* turned into *malum pœnæ*, when one ſinne is made the puniſhment of another; the iuſtice of God ſhining in the iniuſtice of man. Thus my vngratitude for his benefits, my negligence in his ſeruice, my affectation of vaine glorie, my impatience at calamities, and my other ſinnes, were puni-

ſhed with the ſinne of *Apoſtaſie*, and defection from the truth, euen from the ſinceritie of the Goſpell of Ieſus Chriſt. So that I proceeded from one fall vnto an other; firſt in my *Will*, and then in my *Vnderſtanding*; firſt *à bono*, and then *à vero*; firſt in *manners*, and then in *faith*.

Here now, peraduenture, ſome will ſay vnto me, as *Michal* vnto *Dauid*, when ſhe deſpiſed him in her heart; [c] *Thou haſt vncouered thy ſelfe, as a foole, this day.* But vnto them I anſwere, as *Dauid* vnto *Michal*; *It was before the Lord, and I will, yet, be more vile then thus, and will be low in mine owne ſight.* Let the proud *Phariſee* boaſt; [f] *I am not, as other men.* But I will pray, with the deiected *Publican*; *O God be mercifull vnto me, a ſinner. Irridcant me arrogantes, & nondum ſalubriter proſtrati, & eliſi à te, Deus meus; ego autem confitear tibi dedecora mea in laude tuâ*, ſaith S. [g] *Auguſtine*: Let them, who were neuer broken, and humbled vnder thy hand, let them, I ſay, deride me; but, as for me, O Lord, let me confeſſe my diſhonour in thy praiſe, my ſhame to thy glorie.

c 2. Sam. 6. 20, 21, 22.

f Luc. 8. 11. 13.

g Confeſſ. liu. 4 cap. 1.

To proceed, then, in that, which I haue begun. My fall was great, and dangerous, cõſidering *Vnde, & Quò*, whence, and whither I fell: to wit, from the ſimplicitie of that truth, which is in Chriſt, into a ſinke of ſuperſtition, idolatrie, and error; euen the confuſion of the ſpirituall *Babylon* it ſelf.

And yet there are two things, principally, aboue the reſt, wherein my heart neuer was, nor could be, farther eſtabliſhed, then by an implicite, inuolued, obſcure faith of the Church. Thoſe are IMAGES, and INDVLGENCES (affixed vnto dead ſtatues, vnto our Ladies ſlippers, and the like trumperie) with *holy graines, agnus Dei*, and ſundrie like profanations, *Babylonian* [h] merchandiſe, the dregges of the meretricious, inchanting cup, wherewith *the inhabitants of the earth haue been drunken.* Apocal. 17. 2.

h See *Apocal.* 18. 3 11. 23.

You ſee the *Matter*, wherein I fell, and how that doth augment the enormitie of my fall. See now farther, how it was yet more capitall, in reſpect of my *Perſon*; I meane, in reference vnto my function, and office, in the Church of Chriſt; which, in it ſelf, was very ſpectable, yea honourable alſo,

alſo, howſoeuer my deſerts were greatly euill, or meanly good, therein. *Fac opus Euangeliſtæ, miniſterium tuum imple,* ſaith S. i *Paul* vnto *Timothy*; Doe the worke of an Euangeliſt, fulfill thy miniſterie; by frequent labour, by ſound doctrine, by innocent, and vnoffenſiue life; not *faſhioning thy ſelfe,* in the leuitie of thy deportment, in the ſeruice of thy appetite, in vnſeemely, and prodigious apparell, *according to this preſent world.* In which things as I cannot excuſe my ſelfe, ſo I wiſh, that I, alone, were to be accuſed in the ſame. Theſe are vices, ignoble, ſcandalous vices, vnto which I denounce immortall warre, as in all men, ſo, priuipally, in thoſe, who are of my condition, and place.

i 2. *Tim.* 4. 5

Laſtly; you will enquire of the *Manner*, and *occaſion* of my fall; which I will relate vnto you freely, and ſincerely, in the candor, and ſimplicitie of my heart.

It is true, that, ſome time before my fall, or any propenſion vnto the *Romiſh* Church, ſundrie difficulties did incompaſſe me, on euery ſide; *dignè pro meritis, durè pro viribus*; as S. *Bernard* ſpeaketh: iuſtly for my deſerts, ô Lord, but yet hardly for my ſtrength. And though theſe euils did breed a *naturall alteration* in me (euen in my ſpirits, and in my ſtrength: ſo that I ſaid vnaduiſedly in my ſelfe; *it is better for me to die, then to liue*; Ionah. 4. 8.) yet, all this while, I ſuffered no *morall alteration*: theſe things did not preuaile in me vnto any mutation of my faith, either by an inward, or by an outward change.

Howbeit I denie not, but that (the inferiour parts of my ſoule rebelling againſt the ſuperiour) my earthly, darke affections might, and did, interpoſe themſelues to eclipſe the light of my vnderſtanding; the edge whereof was now ſo dulled, and ſo abated, that it gaue place more eaſily vnto error, then perhaps, otherwiſe, it would haue done.

See, therefore, the euent. I found, but ſought not, an occaſion of diſpute with ſome ingenious, and learned Papiſts; whoſe names, and qualities, I may not, I will not, expreſſe. Neither they, in particular, nor any other, amongſt them, ſhall euer ſay of me, iuſtly, that I had ſo little wit, or ſo ill na-

ture, as to procure them hurt, who in act, or at the least, in their intention, were kind, and beneficiall vnto me.

In this dispute, then (which was, concerning *Purgatorie*, and *prayer for the dead*) it so fell out, by the force of obiections, which they made vnto me, and I made vnto my selfe, out of sundry authors, old and new, of the one side, and the other, that my vnderstanding (vpon some defect) was conuinced, rather then my conscience perswaded, in this point.

1

You see the beginning of my euill. [k] *All this was but the beginning of sorrowes.* You shall heare the progression and increase.

k *Mat.* 20. 8

When I was thus heated in *Purgatorie*, I began to wax cold in the affection of my former faith; and the rather, because I conceaued (but misconceiued; and this was the SECOND motiue of my change) that mine owne Masters, and Teachers (some principall Diuines in this Church) had led me into errour, by their writings. Wherein if I found a *moate*, I made it a *beame*; and, if I found nothing, I made something: as *Cæsar* spake, sometimes, of his way, and passage; *Inueniam, aut faciam*, I shall find one made to my hands, or else I will make one my selfe: so it was with me, in that vnfortunate, and disastrous time; which I can not remember, without griefe, nor recount without teares.

2

The THIRD occasion, or motiue, of my change, was the controuersy of *Vocation*, and *Ecclesiasticall function*; which are [l] *essentiall vnto the being of a Church, and inseparable from the same.* Here, then many defects were pretended strongly, and with such probability (but by misprision in them, and ignorance in me) that our *Vocation* seemed profane, our *Function* sacrilegious in mine eyes.

3

l *See* Doct. Field, *of the church lib.* 2. *cap.* 6.

The FOVRTH, & last (for I need remember no more vnto you) was concerning the CHVRCH it selfe; which, being the highest sphere in the great world of theological controuersies, at this day, containeth all the rest in her wombe, and embraceth them within her armes.

4

These were the foure points, which (originally, and principally) did worke with my *vnderstanding* (and superiour part

part of my ſoule) to ouercome me, while my traiterous *Affections* (the inferiour part) ſolicited me to yeeld. For it is true, that the Affections of a man are, vnto his vnderſtanding, as [m] *Delilah* was vnto *Sampſon*; firſt, alluring it to betray its owne ſtrength; then, deliuering it ouer vnto falſehood, and errour (as ſhee, hauing beguiled *Sampſon*, deliuered him into the hands of the *Philiſtims*) which, hauing gotten a conqueſt, will make a triumph alſo. O beware of this *Eue*, which lying in your owne boſome, wil ſeduce you; take heed of your *affections*, which alwaies contriue ſome treaſonable plot againſt your *vnderſtanding*. Let the affections be a ſeruant as *Hagar*, your reaſon, free as *Sarah*: if they contend, [n] *caſt out the bond woman, and her ſonne.*

[m] *Iudg.* 16.

[n] *Gen.* 21. 10.

Thus I (miſerable, diſtreſſed I) like a [o] blind *Aramite*, was conducted into idolatrous *Samaria*, and neuer thought my ſelfe ſecure, til I was in my greateſt danger. I fled my natiue countrey ([p] *Fugimus Iäſon, fugimus; hoc non eſt nouum*; it is no newes to heare of ſuch flying; many fled before me; I wiſh that neuer any fly after me) to goe into a forraine land. But heere I may demand of my ſelfe, as *Eliah*, ſometime, demanded of *Ahaziahs* ſeruants; [q] *Was it not, becauſe there was no God in Iſrael* [England] *that I went to enquire of Baal-zebub, the God of Ekron* [Rome] *concerning my eſtate?*

[o] 2. *Kings.* 6.

[p] *Senec. in Med.*

[q] 2. *King.* 1. 3.

I ſpake of *Philiſtims* before; but now I was in the hands of *Philiſtims* indeed: for whom I had neuer ground (as [r] *Sampſon* did) vnleſſe I (as [*] *Sampſon* was) had been firſt depriued of mine eyes.

[r] *Iudg.* 16. 21.

[*] *ibid.*

Now I beganne to be in trauaile with an vnhappy birth, which I had conceiued before; I meane, that *Purgatory*-diſcourſe, which in the heate of my *ignis fatuus*, and popiſh zeale, I ſent back into my countrey; as you know: I wiſh you knew not. But as it had no right to inherit in this kingdome, ſince it was borne in tranſmarine, and forraine parts; ſo it was vnfit to be naturalized heere, which came from ſo vnnaturall a Parent.

Howbeit, I meaſure not my fact by the euent: my intention was not the leſſe euill, becauſe the effect was not more

euill. No; I spared none: not the truth of God; much lesse them, by whom it was maintained in this Land.

In which number there are two, whom I scandalized (as vniustly, so chiefly) aboue the rest. The one is, the learned, and venerable Deane of *Winchester*; of whose knowledge, and charitie, I haue had so much experience, that, whether he be *melior*, or *doctior*, a better man, or a more learned Deuine, I can not easily resolue. Onely I can resolue with *Seneca*; that, of these two commendations, *ô virum doctum*, and, *ô virum bonum*, the latter doth excell the first. The other is, the like learned, and venerable Deane of *Gloceſter*; of whom I may protest vnfainedly; [f] *Cœpi illum antè amare, quàm nôsse*, I beganne to loue him, before I beganne to know him: in regard of *that, which I haue heard, and which I haue seene with mine eyes.*

[f] *Hierom. ad Augustin. inter epist. Aug.* 14.

These I say, are the men, whom I scandalized (as vniustly, so chiefly) aboue the rest. And so I fell, expressely, into [t] S. *Hieromes* censure; *Puerilis est iactantia, accusando illustres viros, suo nomini famam quærere*, it is a childish vaunt in any, by accusing illustrious men, to seeke his owne existimation, and fame. But they haue taken some amends of me, according to their will; there are others, vnto whom I would make amends, according to my power. I will name one, in stead of all; the most Reuerend Archbishop of *Yorke*; a faire iewel, a rich diamond of this Church.

[t] *Vide epist. Aug.* 13.

Vpon him this euill aspersion was long since cast by *Edm. Campian*, and lately renewed by me; to wit, that his Grace, being, sometime, familiarly demanded by *Campian*, in this manner; *Whether he, that employed himselfe daily in perusing the ancient Fathers, could, indeed, be of that opinion himselfe, which he perswaded vnto others; did answere thereupon: That truly he could not, if he should reade the Fathers, and belieue them alike.* But why did I reinforce the obiection of the one, and conceale the defence of the other? made in so renowned a place, and recorded by so venerable a person.

For though I might appeale vnto the testimony of his Auditors, *who remaine vnto this present*; yet I will goe *from the*

the liuing to the dead, and inquire, what is deliuered, and commended, by[u] M. Doctor *Humfrey*, vnto all posterity, in this behalfe. But because it might be tedious vnto you, to recite the whole passage, I will select one parcell thereof; to wit, that his Grace, hauing sundry wayes refelled this calumnious imputation, did finally *sweare, by inuocation of the blessed Trinity, the Father, the creator of al things, the Son, the iudge of al the world, the Holy Ghost, the comforter of vs al, that, so far as he could remember, or possibly recall to mind, this pretended answere, concerning the ancient Fathers, neuer fell from him, in earnest, nor in iest.* What can you require more, for your satisfaction, in charity, or in reason? *Varius dicit, Scaurus negat; vtri creditis?* when *Varius* accused *Scaurus* of treason, in a profuse, and copious speech; *Scaurus* replied briefly; *Varius saith it, Scaurus denieth it; whom do you beleeue?* Likewise; *Edmund Campian*, a Iesuite, hath said thus, as you heare; *Tobias Matthew*, a Christian, denieth it; nay more, he sweareth by the sacred name of God, in the holy assembly of his Church, that he is iniuriously charged. Whom, then, doe you beleeue? This was his[x] owne defence; I haue borrowed it from himselfe: howbeit a great part of its efficacy, and force, is lost in this conueyance.[y] *In Demosthene magna pars abest Demosthenis cùm legitur, & non auditur.* A great part of him is wanting, when he speaketh by an others tongue; *though* (as[z] one saith of *Demosthenes*) *his worke, in it selfe also, is so full, and perfect, that nothing can be added vnto the same.*

[u] *In resp. ad Camp. pag. 656. 657.*

[x] *See Doct. Humfrey. pag. 657.*

[y] *Val. Max. l. 8. cap. 10. in fine.*

[z] *ibid.*

WEll; All this while I haue told you, *what I haue done to God*; yea, *that, which I haue done vnto the least of his seruants, I haue done also vnto himselfe.* It remaineth now, that I tell you, *what God hath done to me.* I say, what *God* hath done. For though I acknowledge, gratefully, that some persons of quality, and worth, were instrumẽts in that good which

which hath ſucceeded vnto me, according to his wiſhes, rather then mine owne; yet I acknowledge God, him onely to be the Author of the ſame; and that He hath done it, out of his *Mercy*, *Loue*, and *Grace*. Wherefore, *Come, and hearken, all you that feare the Lord, and I will tell you what he hath done vnto my ſoule.*

His firſt bleſſing vnto me was, Reuocation into my natiue countrey; deare, becauſe a Countrey; more, becauſe ſuch a countrey; the ſweeteneſſe, and felicity whereof, is knowen better, *carendo*, then *fruendo*, by wanting it a while, then by enioying it alwaies: and ſo it is in euery temporall, or ſpirituall good.

Here now, ſome wil imagine, that either in my diſceſſion, or in my reuerſion, or in both, my ends were drawen, rather *ab Vtili*, then *ab Honeſto*; that I ſerued my owne turne, in this returne; that I departed with the reſolution of [a] *Ceſar*, proteſting vnto his mother, vpon taking of his leaue, *Se, niſi Pontificem, non reuerſurum*: ſo I, without a Benefice, or Dignity in the Church, would neuer returne into the Land.

[a] *Sueton. in Iul. cap. 13.*

But as the manner of my returne (if it were fit to be expoſed in this place) might acquit me fully, from the ſuſpition of ſuch an impious deuice; ſo they, who had the beſt experience of my mind, at that time, might then ſee, and will yet confeſſe, that in all probability, I framed no ſuch proiect in my thoughts; but that I was a reall, ſubſtantiall Papiſt; howſoeuer ſome men (led with an honeſt errour) haue ſeemed to conceiue otherwiſe of my caſe.

If the teſtimonies of eminent perſons, may be required, or admitted, in this kind; I would make choice of one, ſingularly, aboue the reſt; to acknowledge whoſe kindneſſe towards me, it is the leaſt recompence, that I owe him, and yet the greateſt, that I can make him, for the ſame.

He then doth know, that vpon my returne, I did expreſſe a great auerſion from this Church; pardon me: it was more; euen a deteſtation thereof. And when he would ſeeme to nouriſh ſome hope (aboue hope) of my reduction thereunto,

to; I did beseech, and request him, most affectionatly, not to sow his fauours vpon the conceit of such an harueſt. For I was throughly acquainted with the nature, and qualitie of mine owne soile; too barren for such fruit.

Here, also, I may not forget, nor conceale, his answere vnto me; for it was full of comfort, and conscience: to wit, that I should not be allured, nor pressed [by his Maiesties royall fauour, and grace; of which he conceiued good hope] otherwise, then I had the secret testimonie, and certaine perswasion of mine owne heart.

Wherefore, out of his noble, and religious disposition, he persisted still in his pious, and charitable worke. I say *pious*, and *charitable*. For what other aduantage did he seeke, or could he finde, then that, which S. *Augustine* did long since, in a like case? *Quid quæro? Quo fructu quæro?* saith [b] he of a *Donatist*, in his time. What is it, which I seeke? Or, with what profit doe I seeke it? He answereth; *Vt aliquando dicatur mihi: Frater tuus mortuus erat, & reuixit; perierat, & inuentus est*; that once it may be said vnto me, [c] *Thy brother was dead, and is aliue againe; he was lost, but he is found.*

[b] *Tom. 7. Conc. de reb. gest. cum Emerito.*

[c] *Luc. 15. 32*

To this end, and purpose, I was recommended, by his speciall care (but against my will; for I loued my owne euill, and feared the remedie thereof) vnto the Reuerend Deane of *Pauls*; a man so rarely qualified with Morall, and Intellectuall, vertues, that his worth doth no lesse verifie his name, then his name doth signifie his worth. And this I esteeme one of the greatest (if not the greatest) blessings of God vnto me, that, when I was as blinde in the eyes of my minde, as [d] S. *Paul* was in the eyes of his bodie (yea of minde also) I should be sent (or rather brought) vnto this worthie *Ananiah* [*nubes Domini*, the cloud of the Lord; so it is by interpretation] for the restitution of my sight; and be mollified againe, by the sweete showres of his learned, and iudicious discourse.

[d] *Acts 9.*

Thus, after a long, vnhappie flight, I returned, with *Noahs* [e] Doue, into the *Arke*, which I once forsooke; and fluttered vpon the swelling waters of *Babylon*, which can giue no

[e] *Gen. 8. 9.*

true rest (but a Lethargie) vnto the soule. Finally, after a long, and tedious motion, I found rest, and repose vnto my soule, in the same center, wherein I was seated from my tender, and more happie, yeeres. *This was the Lords doing, and it is maruellous in mine eyes.* What ensued? *Mutantur, suscipiuntur*; saith [f] S. *Augustine* of the *Donatists:* They relinquish their opinion, the Church receiueth them into her vnion againe. So it was with me; such was the gratious fauour of God, such the great indulgencie of his Church.

[f] *Vbi suprà.*

You will, peraduenture, demaund now; Vpon what intellectuall motiues did I returne, since I had some (in my wrong apprehension) to depart?

I will speake the truth in Christ, I will not lie; my conscience bearing me Witnesse in the holy Ghost. The only thing, wherein I did intend to conforme my selfe vnto the desire of my friends, and will of my superiours, was, to take *the oath of Allegiance*; as it is truly, and iustly stiled. For what else doth it containe, in the substance thereof, but a ciuill obedience, and faith, due, from subiects, vnto their Soueraigne Lord, by lawes diuine, and humane; yea founded in the very principles of Nature, and Reason? Wherein I did obserue, FIRST; how carefully the matter of State is heere distinguished from controuersie of Religion. In which regard, it was the determinate pleasure of his sacred [g] Maiestie, to ease the burthen of the *Papists*; not requiring them to sweare, that *the Pope hath no authoritie to excommunicate his Highnesse, and to subiect him vnto a spirituall censure*, but that *the power of such excommunication cannot, by any meanes, extend it selfe vnto the preiudice of his royall Life, or Crowne.* SECONDLY then, I obserued thereupon; that though there are some circumstantiall points in this oath, vpon which some Papists doe principally insist, for their refusall thereof, yet that they did, herein, but gloze with his Maiestie, and vse a specious pretense to reiect the substance of the Oath; which, being abstracted from all circumstances, and accessaries therein, hath this principall issue; to wit, that *the Pope hath no power, directly, nor indirectly, to depose his Maiestie from*

[g] *See his Maiesties* Premonition to all Christian Monarchs, &c. *pag. 9.*

from the right of his Crowne, nor to expose his Person vnto the perill of his Life. So that the refusall of this Oath (thus sensed: and this is the true sense thereof) by any Popish subiect in this Land, doth demonstrate euidently, and expresly, that he wanteth meanes, and not a minde, to dethrone our most gratious Soueraigne Lord, the KING (whom God preserue, to his honour, and our comfort) yea (which I tremble to speake, but he would not feare to doe) to take away his pretious life, with sacrilegious hands; specially, if such be the resolution of[h] *our Lord God, the* POPE.

To shew, therefore, my zealous, and heartie detestation of such impious, and execrable doctrine (sent continually from *Rome*, sowen plentifully in the hearts of *English* subiects; and this seed will grow into an harueſt of lamentable combustion, if our iust lawes be not enliuened by a seuere execution, in this behalfe) I tooke this Oath; vpon such mature deliberation, and aduice, that I dare confidently pronounce: *Whatsoeuer subiect in this Land doth pertinaciously refuse to sweare allegeance vnto the King, according to the sense, and substance of this oath, he is a* TRAITOR, *in his hart, against the life, and soueraigntie of his Prince.*

But now, as, by this act, I gaue testification of my loyaltie vnto the State, so, withall, I incurred the suspition of heresie, and apostasie, with others. Why? what was my offence? Oh a great, yea double offence against his Holinesse; which euery one, that taketh this oath, must necessarily commit. FIRST, he denieth the infallibilitie of the Popes iudgement; yea he admitteth farther, that the Pope erreth, not only *materially*, but *formally*; not in *fact*, but in *faith*; also, not as a *priuate Doctor*, but as *publike Pastor* of the Church. Finally, that this his error is *execrable*, and *damnable*; according to the tenour, and purport of the oath.

Now, if any man be desirous to know, how farre the Pope was interessed in the prohibition of this oath; let him consult the *second Breue of *Paulus* 5. dated 10. Calends of September, 1607. Wherein he saith precisely; *We haue straightly commanded you, that, by no means, you should take it:* againe;

[h] *See this particular, handled by* D. Morton *in his Encounter against* Parsons, *lib.* 2. *cap.* 2. §. 6.

**To the Catholikes of England.*

our Apostolike Letters, concerning the prohibition of the Oath, were written, not only vpon our proper motion, and of our certain knowledge, but also after long, and weightie deliberation, vsed concerning all those things, which are contained in them [the said Letters] *and that, for this cause, you are bound fully to obserue them, reiecting all interpretation, perswading to the contrarie. And this is our meere, pure, and perfect will,* &c.

SECONDLY, he denieth ỹ Popes power, either *directly*, or *indirectly*, *temporally*, or *spiritually*, ouer our dread Soueraign Lord, the KING, to be such, that he may, sententially, depose him from his Crowne, absolue his Subiects from their allegeance (though due vnto him by the bonds of *Nature*, and pledged vnto him, farther, by the obligation of an *Oath*) and inable them to beare armes against him, or, by any meanes, to depriue him of his Regalitie, and Life.

These, then, are the two offences, which I haue committed against the dignitie of the triple Crowne. But why is that so capitall with our *English Catholikes*, which the *French* doe so freely, and liberally, maintaine?

Not long before my departure out of *France*, I addressed my selfe vnto a paire of learned [i] *Dominicans* in *Roan*, Doctors of the *Sorbon* in *Paris*; of whō as I desired some exact instructions concerning this Oath, so I deliuered his Maiesties [k] booke into their hands, for their better information in this behalfe. They read it with expedition; applauding the great wisedome, and excellent knowledge of his Highnesse; protesting also, that, as the *Oath*, for the matter, and substance of it, was agreeable vnto the Catholike faith, so, for the occasion, and inducement of the same, it was most expedient, and necessarie, for the preseruation of his royall State. They added farther, that this extension of the Papall power ouer Christian Princes, was *dogma Transalpinum*, an Italian conceit (for they obserue a difference betwixt the *Romane* COVRT, and the *Romane* CHVRCH) which a true *French*, Catholike heart doth religiously abhorre. And therfore they aduised me to take the said oath; as themselues also, and all *French* men, would doe in the like case, were it

[i] Messieurs, le Maistre, & le Marchand.

[k] *Apologia pro iuramẽto Fidelitatis*, &c.

it required at their hands.

But our *English* Catholikes are (for the greater part) of an hotter conſtitution; more affected vnto the climats of *Italy*, and *Spaine*. Which I ſpeake with commiſeration of my own Countrey; not to the diſreputatiõ of thoſe great, and mightie Nations: the eyes whereof God will open, in his appointed time, to ſhake off this *Babylonian* yoake. For which, I haue better euidence, then [l] *Pererius*, a Ieſuite, hath for the calamitie, and vaſtation of *England*; puſhing at vs, like an [m] horned *Zidkiiah*; but with the like ſucceſſe (I hope) as his falſe brethren did not long before: who prophecied thus vnto the King of *Spaine*; [n] *Goe, and proſper: for the Lord ſhall deliuer England into thy hands.*

l *Comment. in Geneſ.* 15 16. *in fine.*
m 1. *Kings* 22. 11.
n *Ibid.* 12.

You haue heard, now, the cauſe, and beginning of my alienation from my *Engliſh-Romane* friends. Was it not iuſt, and good? For what a deſperate connexion is there betwixt theſe doctrines? FIRST; *The Pope hath an infallible iudgement (as Pope) to determine, what is hereſie; obliging all men to reſt, ſecurely, in his ſentence.* Yea [o] *Gregorius de Valentiâ* himſelfe is ſo deeply infatuated with this vanitie, that hee feareth not to affirme; *The Pope, whether he vſe diligence, or not, in defining, ſhall define infallibly, if he will define a controuerſie: and ſo, in truth, he ſhall vſe the authoritie, committed vnto him by Chriſt.*

o *Analyſ. fidei lib.* 8. *cap.* 3. *ad obiect.* 6.

The SECOND is, that, *in caſe of hereſie, he may depoſe the King, abſolue his ſubiects from obedience; and giue away his Crowne*; as *Pius Quintus* gaue away the Crowne of *England* vnto the late King of *Spaine*: and this is one inſtance, which [p] *Azorius*, the Ieſuite, doth alleage, to prooue the tranſcendencie of the Papall power.

p *Inſtitut. Moral. pars* 2. *lib.* 11. *c.* 5 *q.* 8. §. *Pius quoque.*

Now, if the Pope haue *infallibilitie of iudgement*, in himſelfe, to determine, what is hereſie, and then a *ſouereaignetie of power* alſo, to dethrone, and murther any King for hereſie; iudge you, how dangerous is the condition of our King, who valiantly reſiſteth his tyrannical proceedings, and how miſerable is their thraldome, who are inſlaued to the yoake of his power, and will. Meane while, [q] *He ſitteth in the temple*

q 2. *Theſſal.* 2. 4.

ple of God, shewing himselfe, that he is God; but yet, therein, shewing himselfe to be, as he is; ANTICHRIST: *whom the Lord shall consume with the spirit of his mouth.*

The consideration of all which particulars (summed vp together) did treate with me (as they may, and ought to do, with any man, in my case) to shew greater equanimity in the reuiew of other points, now controuersed, in Religion; and namely in those FOVRE, which I haue mentioned * before. Wherein though I cannot acquaint you wholly, how I did proceed, yet I will giue you some ouerture thereof, briefly as I passe.

* Pag. 44.

The FIRST was, concerning *Purgatory*; which I vtterly reiect, and renounce, as inglorious to the bloud of Christ, and troublesome to the sweete, comfortable repose of our soules in him.

The SECOND was, concerning some errours, in the writings of our chiefe Diuines; of which point, I haue already giuen vp a verdit against my selfe. I adde now farther; that such errors in them (if truely noted by me) should not, reasonably, remoue a man from the integritie of his faith, which dependeth vpon a more certaine principle, and ground. Why should the error of any man preiudice the eternall truth of God?

But beyond all this; is there more sinceritie in the *Romanists*, that, in respect hereof, I should subscribe more readily vnto them? Truly such was mine opinion: but the immediate testimonie of mine eyes, and the deliberate iudgement of my reason, haue taught me to beleeue otherwise.

For a copious testimony in this kind, I remit you vnto the late [r] *Encounter* of Master Doctor *Morton* against Master *Parsons:* and the rather, because I haue compared each particular, from point to point, with the Authors themselues, whence he doth produce the same; so that I am an ocular witnesse of his fidelity therein, as also, throughout the whole course of that booke. There you shall find *Suarez* (a grand Iesuite) charged by *Cumel* (a learned *Dominican*) in this manner. *I am grieued to see how fraudulently they* [Suarez, Molina

[r] *Lib. 1. cap. 1. per totum.*

lina &c.] *cite Driedo; vrging that, which he ſpake by way of argumentation, or obiection, for his owne iudgement, whereas* Driedo *vſeth many arguments to confute that opinion.* Againe; Suarez *citeth a ſentence of* Soto, *but leapeth ouer one part of it; leauing that out, which maketh againſt himſelfe.* Againe, Suarez *hath changed the word* Præordination (*in S.* Thomas) *into* Subordination, *and expoundeth S.* Thomas *ſiniſterly. I cannot tell with what ſpirit he citeth* Driedo, *&c.*

Heare further, how the great Cardinal *Baronius* is reprooued by ſome famous Diuines of Venice; *viz. When* Baronius *intreateth of the immunity of the Clergy, and wanteth other ſupport, he diſliketh all hiſtorians. When he admitteth any, he ſingleth out the words, which make for him, but thoſe, which make againſt him, he ſaith, were inſerted by others. There is a booke intituled,* The errours of Baronius, *wherein there are diſcouered more then twentie ſeuerall errors, which he hath committed about one ſtory,* &c.

Finally; heare the like accuſations, by them, againſt *Bellarmine* himſelfe. *He expoundeth* Thomas *contrary to his meaning. He imputeth a ſpeech vnto an Author, who yet doth affirme the contrary. He ſaith that Nauarr holdeth thus, and thus; whereas he held the plaine contrary. It is no rare thing for his illuſtrious Lordſhippe, to cite Authors for an opinion, whereas they affirme the plaine contrary. He abuſeth the teſtimony of Gerſon. He falſly citeth a place of S. Hierome; who ſaith the plaine contrary. It grieueth me to ſee things imputed, by* Bellarmine, *vnto the Fathers; the contrary whereof they affirme,* &c.

For concluſion; let me acquaint you with one (I ſay but one; to ſpare you, not him) ſingular impoſture of *Bellarmine* againſt *Caluin*; and ſo I will diſmiſſe this point. The [f] queſtion is; *Whether the ſoules of holy men (diſſolued from the body, and ſtanding in neede of no purgation) be admitted vnto the fruition of bleſſednes, which conſiſteth in the cleare viſion of God?* It followeth. *Some heretiques* (ſaith *Bellarmine*) *were of opinion, that the ſoules were reſerued in certaine receptacles, vnto the day of iudgement, where they ſaw not God, nor were bleſſed,*

[f] *Bellarm. de ſanct. beat. l. b. 1. cap. 1. §. Eſt igitur.*

bleſſed, otherwiſe, then in hope. What hereticks? *Tertullian*; *Vigilantius*, &c. Be it ſo. Who els? He addeth; *Iohn Caluin alſo hath the ſame errour.* Where? *Inſtitut.* 3. booke 20. chap. §. 20. What are the words? [t] *Caluin doth ſay, that Chriſt, alone, is gone into the Sanctuary of heauen, and that all others remaine in the Court; expecting there, vntill the conſummation of the world.* Let vs make a triall now, whether *Caluine* be guilty of this opinion, or *Bellarmine* calumnious in his aſſertion.

[t] *Bellarm. ibid. §. Eundem habet, &c.*

FIRST, then, for the opinion of *Caluin* in this matter; you ſhal find, that he is ſingularly traduced therein. For, amongſt many paſſages in his works, behold this one; [u] *The ſoules of the faithfull, as ſoone as they are departed from this body, doe liue with God, and enioy the happineſſe of that kingdome,* which is in heauen. *Howbeit,* ſaith he (and he ſaith it truely) *God hath reſerued their perfect* [conſummate] *felicity, vntill the ſecond comming of Chriſt.*

[u] *Caluin. aduerſ. Libertin. cap. 22.*

SECONDLY, therefore, it may pleaſe you to conſider with me, how vnworthily, and ſlanderouſly *Bellarmine* inforceth this errour vpon *Caluin*, out of the aſſigned place. I find, in deed, that *Caluin* doth, there, expreſſely affirme; *Chriſtus, ſanctuarium cœli ingreſſus, ad conſummationem vſq; ſeculorum, ſolus populi, eminùs in atrio reſidentis, vota ad Deum defert*; that is: Chriſt, being entred into the *Sanctuary* of heauen, vnto the end of the world, doth, alone, carry (or preſent) the prayers of the people, remaining a farre off in the *Court*, vnto God.

Now obſerue the fraude. Of whom is the queſtion? Of the dead, or of the liuing? Of the DEAD; to wit, concerning the ſoules of them, who are fallen aſleepe in Chriſt. And of them *Caluin* is charged, by *Bellarmine*, to ſay; that *they are not in heauen, &c.* and, for a proofe, he hath alleadged this place. But of whom doth *Caluin* there intreate? of the dead, or of the liuing? Of the LIVING; for ſo doth the whole diſcourſe import. As in the words a little before; *Membrorum omnium, adhuc in terrâ laborantium, mutuæ, pro ſe inuicem, orationes aſcendunt ad caput, quod præceſſit in cœlum,*

cœlum,&c. The mutuall prayers of all the members, yet labouring here vpon the earth, ascend vnto the Head, which is gone before vs into heauen. Likewise, in the very place it 2
selfe; for *Caluin* saith, that Christ, being in the *Sanctuarie*, carrieth vp, vnto God, the prayers of the people, remaining in the *Court*. What people? the *liuing*; for the office of the Saints *departed* is not to *pray*, but to *praise* the Lord. Again, 3
immediatly after, euen in the very next words vnto those, which *Bellarmine* doth so fraudulently cite; *Quantum ad Sanctos attinet, qui, carne mortui, in Christo viuunt*, &c. As for the Saints, who, being dead in the flesh, liue in [or with] Christ, &c. Which words, as they doe plainly shew, that *Caluin* spake, before, of the liuing, and not of the dead, so likewise they doe fully conuince the falsitie of this pretended crime. Wherein the collusion of *Bellarmine* is the greater also, because *Caluin* doth not say (as the Cardinall imputeth vnto him) that *Christ, alone, is gone into the Sanctuarie of Heauen*, and none else; but that *he, being entred into it, doth, alone* (he, and none else) present the prayers of the × people vnto God: so that, vnto him, alone, the office of a *Mediatour* doth peculiarly belong. And this is the subiect of *Caluins* dispute.

× *Who are liuing in this world, and are not in the* Sanctuary *of Heauen.*

But I leaue this second point (wherein I haue too much abused your patience) and come vnto the THIRD; which was, concerning *Vocation vnto sacred Ministerie, in this Church*. Wherein I know, that the *power of Order* is complete in all respects. In respect of the persons calling; that they had sufficient abilitie to conferre it. In respect of the persons called; that they had actuall capacity to receiue it. In respect of the vocation it selfe; that it had no substantiall defect, in Matter, nor in Forme. As also, that the *power of Iurisdiction*, here, is entire; that it hath not necessarie deriuation from the Pope, but floweth from God, by the Church, by the Magistrate, by the people; differently, but truly; as I am able, and willing, to proue, when good opportunitie shall serue, and iust occasion require.

Concerning the FOVRTH, and last, point; namely the

Church; I know, and acknowledge, that God had a Church alwayes; that it was [y] visible; that though many erred therein, yet not all; or, at the least, not so, but that there remained a substance of faith, sufficient vnto saluation. Finally; that as a generall *Reformation* was expedient, and necessary, so our particular was orderly, good, and iust.

[y] *D. Field. lib. 1. c 10.*

In a word therefore, to acquaint you with my totall conformity vnto the doctrine of this Church (contained in the 39. *Articles of Religion*) I haue submitted my selfe thereunto; by profession of mouth; by subscription of hand; by consent of heart. In this faith I desire to spend, and end, the course of my life; to the honour of GOD, the benefit of his CHVRCH, the comfort of my owne soule.

Now I may say ioyfully with *Dauid*; [z] *Returne vnto thy rest, ô my soule; for the Lord hath been beneficiall vnto thee.* Or with *Simeon*; [a] *Lord, now lettest thou thy seruant depart in peace, according to thy word: for mine eyes haue seen thy saluation.* I lost thee, but thou didst not loose me; I fled from thee, and thou didst seeke me; I erred, and thou didst reduce me; I was blind, and thou didst illuminate me; I was hardened, and thou didst mollifie me; so I returned (by thee vnto thee) and thou hast receiued me againe. Therefore I wil exalt thy name for euer, and humble my selfe with *Dauid*, before thee, saying; [b] *Teach me thy way, ô Lord, and I will walke in thy truth: knit my heart vnto thee, that I may feare thy name. I will praise thee, ô Lord my God, with all my heart: yea I will glorifie thy name for euer. For great is thy mercy toward me; and thou hast deliuered my soule from the nethermost hell.*

[z] *Psal. 116. 7.*

[a] *Luke 2, 29*

[b] *Psal. 86. 11. 12. 13.*

Thus you see (Brethren) in part, what *God hath done vnto my soule*, as also what I owe vnto him for his mercy, loue, and grace; and what I shal performe vnto him, for the same, by the assistance of his Spirit. Hereunto I will adioyne a briefe remonstrance of my dutie vnto the CHVRCH, of my loyalty vnto the KING; finally, I wil conclude with a petition, and promise, vnto your selues.

The FIRST is, my duty vnto the *Church* of God, in this flourishing Iland, or rather little world; the glory whereof

I haue laboured to obſcure, with my vnfortunate, and miſ-aduiſed pen. But as [c] *Steſichorus* loſt his eyes, by diſpraiſing the faire *Helena* of Greece, and recouered them, by praiſing her againe; ſo, to reobtaine my former ſight, I will expend al the faculties, that I haue, in aduancing the dignity, and luſtre of this incomparable Church; *incomparable* in many reſpects, but ſpecially in two. *Firſt*, in the excellency of preaching the Goſpel. For as *God hath giuen the Word, and great is the multitude of preachers*; ſo, in their gifts, matter, and manner of preaching, ſingular alſo is the perfection of Preachers in this Land. *Secondly*; in the common prayer, and Liturgy; a iewel ſo pretious, that it cannot be valued at too high a rate.

The SECOND thing was, my loyalty vnto our gratious Soueraigne Lord, and King; whoſe mercy, towards me, hath been very great, in pardoning my offences, which, mediatly (at the leaſt) did touch his royal Selfe. The Subiects, whom I grieued, are vnder his dition; the Lawes, which I violated, are vnder his adminiſtration; the Church, which I ſcandalized, is vnder his protection; the Faith, which I impugned, is vnder his DEFENCE, by common right, and ſpecial title. So that all theſe, coniunctiuely, might plead for a reuenge from his princely hands; ſince [d] *He beareth not the ſword in vaine.*

But, as I ſaid before, his Highneſſes mercy hath ben very great vnto me, in making me an example of his clemency; which, in truth, is ſo naturall vnto Him, that He (as ſometimes [e] *Auguſtus*) may well be called *Parens Patriæ*, the Father of his Country, becauſe (as *Seneca* teſtifieth of *Auguſtus*) *apparet illum dare pœnas, cùm exigit*: It appeares that He doth ſuffer puniſhment Himſelfe, when (by compulſion) He doth take it of an other.

It is my ſpeciall obligation, therefore, beyond a common duty, to pray (yea I pray now, and beſeech you all to ioyne your hearts with mine; lifting them vp vnto GOD, for Him) that his Maieſty may enioy a peaceable raigne, a proſperous eſtate, and obtaine a bleſſed end, after a long, and happie life; that He may be tranſlated, from an earthly, vnto an heauen-

[c] See *Auguſt. ep.* 13.

[d] *Rom.* 13. 4

[e] *Senec. de Clem. lib.* 1. *cap.* 10.

ly kingdom, where the glorious Lamb ſitteth, [f] *The King of Kings, and Lord of Lords:* that, as now he raigneth [g] *by him*, ſo there he may raigne *with him*; in that fulneſſe, which hath no miſery; in that abundance which hath no want; in that ſecurity, which hath no feare; in that eternity, which hath no end. Amen.

[f] *Apoc.* 19. 16.

[g] *Pro.* 8. 15.

NOW THIRDLY, and laſtly, I turne my ſpeech vnto you, deare, and welbeloued Contreymen; in whoſe audience, and with whoſe patience, I haue made a ful, and free, confeſſion of my errour. I haue not hid it (for, thereby, I ſhould hide God from me, not me from God) I haue not hid it, I ſay, by *Negation*, nor by *Extenuation*, nor by *Iuſtification* thereof; remembring what was [h] lately deliuered here, in the proſecution of a Text, well choſen, and excellently handled; [i] *He, that hideth his ſinnes, ſhall not proſper: but he, that confeſſeth, and forſaketh them, ſhall haue mercy.*

[h] *Februar.* 10. *by Mr.* Kitſon *of Peterhouſe in Cambr.*

[i] *Pro.* 28. 13

As for your charity towards me; I cannot doubt, but that, at the leaſt, you wil eſteeme of me, as *S. Paul* did ſometimes iudge of *Oneſimus*, *Philemons* ſeruant: [k] *It may be that he departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.*

[k] Philem. *verſ.* 15.

As for me; I truſt in God (by the gratious aſſiſtance of his holy Spirit) ſo to comport my ſelf in the whole courſe of my ſtudies, and actions, that, with iuſt application, you may call vnto your remembrance that, which *S. Paul* ſaid, a little [l] before, of that fugitiue ſeruant; *He was vnprofitable, in times paſt, vnto thee, but now profitable both vnto thee, and me.*

[l] *Ibid. verſ.* 12.

Wherefore, I requeſt you, Brethren, to praiſe God, with me, and for me; who hath thus extended his *Mercy*, *Loue*, and *Grace* towards me, *when I was dead in ſinne*. Pray him alſo, that I may vſe his bleſſings, to the honour of his name, and benefit of his Church. Finally; I beſeech him for you, & my ſelfe, that we all may haue, for the end of our actions, his glory; for the rule, his word; for the ſtay of our faith, the ſaluation of our ſoules, through Ieſus Chriſt, our Lord: to whom, with the Father, and the bleſſed Spirit of both, be aſcribed all maieſty, power, and dominion, in heauen, and in earth, now, and for euer: Amen.

FINIS.